PROCEEDINGS

of the

FORTY-FIFTH ANNUAL MEETING

of the

National Conference of Catholic Charities

MILWAUKEE, WIS.

October 16-21, 1959

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National Conference of Catholic Charities

PART I

SOLEMN PONTIFICAL MASS

Sunday, October 18, 10.00 A. M.

St. John Cathedral

Celebrant: The Most Reverend William E. Cousins, D.D.
Archbishop of Milwaukee

SERMON

The Most Reverend Leo C. Byrne, D.D.,
Auxiliary Bishop of St. Louis

IN St. Matthew's Gospel, 22nd Chapter, we read, "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul and with thy whole mind." This is the greatest and the First Commandment and the Second is like to this, "Thou shalt love thy neighbor as thyself."

Ringing down across the centuries is the solemn exposition of the law of God—Thou shalt love. We are commanded to love God—and we are commanded to love our fellow man. This morning, we take the occasion to give emphasis to the second portion of this Commandment, namely, "Thou shalt love thy neighbor as thyself." This is a portion of the new Commandment which Christ gave to His followers. The whole law of charity is essentially the law that is found in the Gospels of the same Christ. It is the mark of a Christian. "By this shall all men know you are My Disciples, that you have love, one for another." (John XIII:35) And more than this, the very coming of Christ into the world was evidence of the divine charity that God had toward man. "By this hath the charity of God appeared toward us because God has sent His only begotten Son into the world that we may live by Him." (John IV:9)

Very much could be said and perhaps should be said about the great virtue of justice. However, today we consider not only justice but charity as well. We must not think that we have fulfilled the law of God in regard to our fellow man if we have carefully discharged all the obligations of justice. For its safeguard and completion, the very rigid law of justice looks to the gentler, but nonetheless, necessary law of charity. St. Thomas Aquinas has some significant things to say in regard to this:

> It is not enough that peace and concord reign among the citizens, love must also prevail. Justice prevents them from injuring one another; it does not require them to help one another. Yet it often happens that some are in need of aid which falls under no obligation of justice. Here charity steps in and urges us to further service in the name of the love we owe to God and our fellow man.

It seems most fitting to express these thoughts as we address two great organized social movements in the United States that have contributed so enormously to the apostolate of charity in our midst. Our privilege this morning is to review some of the origins of these organizations and, at the same time, to point out how necessary it is for God's grace to give courage and strength for these two groups to meet the new challenges of our day. We might correctly speak of the new challenges for new times, because the mid-years of the 20th century give us all occasion to pause and to consider what lies before us and how we shall cope with these new situations.

Only the briefest acquaintance with the Society of St. Vincent de Paul would give us cause for the greatest admiration for its work. It is truly a splendid example of the lay apostolate of charity in action; but to understand it fully we must try to catch something of its spirit and that spirit has beginnings back in 1833. Most of you here in this Cathedral know the story well but it is such a glorious story of Christian charity that it bears repeating time and time again. At the Sorbonne in Paris, a young Catholic student, Frederic Ozanam, was challenged by another student, a non-believer, about the quality of the Catholic Church in that day's world. The unbeliever reminded Ozanam that the Catholic Church had probably done much in the past but now it was dying, and helpless to do much for humanity. Then, he offered this thought, "You Catholics, who boast of a Catholic faith, show us your works." That thought stunned young Frederic Ozanam into action and he looked upon it as a tremendous challenge. He realized probably there was at least a very small grain of truth in what was said and it stirred him to enlist the aid of his fellow students, and to go out and visit the poor. After all, he felt, that was the most salutary way of showing the works of the Church. Under the sterling leadership of Ozanam, the Society had great success and it spread throughout all of France and even into other parts of Europe. In a remarkably short time, only 12 years later, in 1845, the young Society found its way to our shores and was established in our own United States. From that time until today its glorious record of working among the poor in our country is something truly remarkable. The Society of St. Vincent de Paul has a simple approach and a single-minded objective. It teaches us to cut away entirely from those who are constantly talking about

the underprivileged and the needy and yet do little about them. It teaches us to go to the poor. In other words, the Society, since the beginning of its history, has always heeded this wise counsel of Frederic Ozanam, its founder:

> Go to the poor, go to the workers, go not with empty promises but with full hands and what is more, go and live among the poor and the workers. Like St. Vincent de Paul, become, in effect one of them.

It is a most happy thing to report the continuing vigor of the Society in the United States. Recent statistics indicate that there are 4,000 conferences of the Society of St. Vincent de Paul actively carrying on the work and this means that there are some 35,000 to 40,000 Vincentians and it is a growing movement. During the past years, approximately 170 new conferences were aggregated and approximately another 150 conferences were organized and not yet aggregated. The Society is keeping pace with the times. Members are seriously preparing themselves for more active service through such training programs as the Ozanam School of Charity. Incidentally this is something relatively new in the world. It began in San Francisco a few years ago and has spread across the country and has become a force for giving new life to conferences throughout our whole land. The Society also is achieving greater breadth of vision; for example, it is beginning to find positive outlets for the elderly, retired businessman by permitting him, through membership in the Society, to make a concrete contribution to the neighborhood and community welfare. Conferences of retired businessmen have been organized in several cities; again elderly handicapped persons have been encouraged to form conferences in Catholic homes for the aged and thus retain their sense of responsibility and charity. The Society is taking another look at the possibility for youth involvement in works of charity. Conferences of high school youth have been organized in Washington, D. C., in Baltimore, in Victoria, Texas; recently in St. Louis, two University Conferences have been established.

If we would turn our attention for a moment to the National Conference of Catholic Charities, we would find another glorious example of the apostolate of charity. It is universally recognized that the National Conference has exercised a most profound and far-reaching influence on the development of Catholic social and

charitable work in our country. It was organized in 1910 at the Catholic University of America by Bishop Shahan, Dr. William Kerby and a group of prominent Vincentians and representatives of Catholic women's organizations. From the very beginning the National Conference has exerted great service.

Two other significant dates should be mentioned in retelling the story of the National Conference. In 1916, 10 Diocesan Directors of Charities held the first national meeting of the Directors and affiliated themselves with the National Conference. These priests represented the beginnings of the movement for official diocesan organizations of Catholic Charities throughout the country. Then, in 1920, there was another significant milestone along the way, in the establishment of the Conference of Religious within the framework of the National Conference of Catholic Charities. Those of us who know the movement realize the tremendous role that the Sisters are assuming in their increasingly active deliberations in the Conference. They are giving real leadership to the whole Catholic Charities movement and we are all happy about the contribution they are making to the cause. Today there are 116 archdiocesan and diocesan offices of Catholic Charities in the United States, and 16 such offices in our sister country of Canada. The immediate concern of these diocesan offices is the great number of child-caring institutions, services to families and children, homes for the aged, hospitals and other institutions and agencies that concern themselves with the poor, the sick, and the needy.

These things are mentioned this morning by way of inspiration and encouragement but I am sure that you have not come to Milwaukee merely for that purpose. Rather you have come to gather your forces and your strength in order to look forward and understand the challenges before you and to consider those areas in which additional services can be rendered in carrying on the work of Christ. Of course, you are interested in continuing and improving the quality of your work among the poor and the needy, the aged, the sick in mind and body.

It will be profitable for us to dwell for a moment upon some of the things that are of deep concern to us in our efforts to promote the cause of Christ. We spoke earlier of the challenges of our time. Let us look for a moment at some of those challenges. Certainly we would give consideration to the problems of youth, especially the problems of delinquency. We would con-

sider the problems of the aged, the greatly increasing number of aged in our present-day world. And we would want to turn over in our minds some solid thinking about urban renewal, that new phenomenon in the United States which challenges our attention and should be the object of our great concern.

Active preparation is being made for the coming White House Conference on Children and Youth and indeed the National Conference of Catholic Charities should be most anxious not only to be well represented, but to give the influence of our thinking to further the work of that coming Conference. We cannot emphasize too much the importance of religion to all constructive thinking about plans for the welfare of youth. Our present principles of action need to be evaluated in the light of that truth but we must go even further. Small comfort to be successful today if tomorrow the world finds us unworthy of the trust it reposes in us. We need, therefore, to examine carefully what spiritual direction we are giving to our children to prepare them to fulfill their future moral responsibilities to God and to their fellow man. Surely a great contribution that the members of the National Conference can make to the White House Conference on Children and Youth is by pointing up this great necessity of understanding the spiritual nature of man and thereby giving real direction to the youth of the future. I feel that nothing expresses more admirably these principles than the joint statement of the hierarchy of the United States issued almost 10 years ago:

> The child must be seen whole and entire. He must be seen as a citizen of two worlds. He belongs to this world surely, but his first and highest allegiance is to the Kingdom of God. From his earliest years he must be taught that his chief significance comes from the fact that he is created by God and is destined for life with God in eternity . . . either the child will be God-centered or self-centered. He is made and destined for God, but he bears in his nature the lingering effects of original sin which incline him to seek the satisfaction of every selfish whim. To correct this bend in his will so that God, rather than self, will occupy the center of his life is one of the most challenging tasks facing parents, and challenging society.

Another interesting challenge of our times is the new opportunities that are given to us for service to the aged. A tremendous field for Catholic neighborly action is to be found in parish programs for the aged. Authorities recognize that the condition of

loneliness of the aged is one of the most urgent demands we must meet. The Catholic parish can have a tremendous part in integrating the older person more fully in its parochial activity, if necessary by providing special opportunities for older groups to come together. Certainly diocesan offices of Catholic Charities can give help in this matter by pointing out to parishes the role that they can play and by actually giving them the tools to effect this work. It is a truism to you people to state that our aging population is constantly growing and there are many factors involved in it. It behooves us then, and it presents a great challenge, to do everything we can to make the increasing aging population the subject of our great concern.

Earlier we spoke about the great phenomenon of urban redevelopment in the modern American city. Obviously great changes are taking place and they present a unique challenge to all Catholic organizations. Incidentally, this is the kind of a problem that cannot be handled by one person or a small group of persons; it will take the combined efforts of many different organizations. It would be an easy matter to merely close our eyes to this problem but as we look around we see the bulldozers at work, tearing down large sections of our cities and the people in these areas being pushed into new situations—sometimes bad situations. In my own city there is a huge housing project, set up as a part of an urban renewal plan, which has become a source of tremendous delinquency, both adult and juvenile. Some of the figures that came out of a study of this housing project would amaze you. For instance, in one particular section more than half of the families are on the ADC program, a like number of families are husbandless and fatherless. How easy it is to see the enormity of the problems that come forth from such a situation and what a challenge it is to us to try to rectify and to remedy at least as much as possible, such a situation. If you say that this example is extraordinary, I answer that probably it is, but nevertheless, we know that millions of families are being displaced by urban renewal and the people planning the urban renewal sometimes do not give enough consideration to what the shifting of large numbers of families into other areas means for those families. Apparently, government alone cannot completely cope with the situation and the great problems of the American city cannot be solved by technicians. These problems can only be solved by the people

themselves and by organizations that they set up. Catholic agencies and organizations should be in the forefront of all these efforts. Of course, there will be great opposition to our participation in such programs just as in another day some felt that it was not the business of the Church to discuss economics or labor relations; so too, there will be people saying that it is not the business of the Church or Church organizations to become involved in such great social problems of our community. However, we must have the strength and the courage to face up to these challenges and we must not wait until it is too late. It is time for Catholic Charities organizations and the Society of St. Vincent de Paul to step in and take their place and make their contributions to the solution of these problems that are confronting us today. Incidentally, it is a happy thing to recall the extraordinary cooperation that has existed for the past five decades between the Society of St. Vincent de Paul and the National Conference of Catholic Charities. Clergy, religious and laity, some professional and some volunteers, have formed a team that is unparalleled in the history of American Catholic charity. May God's blessing always remain upon such a marvelous arrangement. The great role that the laity have had in this is truly remarkable. It prompts us to recall the words of our beloved Holy Father, Pope John XXIII, who stated in his very first encyclical the need the Church has for the laity's efforts.

> Beloved children, the daily needs of Christianity are so huge and so varied that the clergy, religious and Nuns seem to be unequal to the task of caring for all of them. Besides there is the additional fact that priests, religious and Nuns cannot gain access to all classes of society. All paths are not open to these servants of God for there are many who either shun or flee from them, and, alas, there are even some who hate and despise them. For this reason so serious and so laden with sorrow, our Predecessors have already called laymen to man the battlements in this peaceful warfare called Catholic Action. They wisely intended thereby to provide auxiliaries to the Catholic Hierarchy in the work of the Apostolate. In this way, they hoped that these Catholic men and women in their typical generosity of spirit, always acting in cooperation with and in obedience to their superiors, might accomplish many things which the Hierarchy could not do under the prevailing circumstances.

May I conclude with the words of the saintly Pope Pius X, who

some 50 years ago made an observation which is as fresh as if written yesterday:

> In your works of benevolence always look for your inspiration to the Altar. If every day you lift up your hands to God in prayer before lowering them to relieve human miseries they will be strengthened to bring back to God those souls who have lost all thoughts of Heaven. Your charity ought not to be that of men, but of Christians who behold in the poor something sacred—not only the image but the very Person of Our Lord, Jesus Christ.

PRESIDENTIAL ADDRESS

NEW HORIZONS IN MEETING THE NEEDS OF OUR PEOPLE

VERY REV. MSGR. WILLIAM L. WOZNIAK, *Diocesan Director, The Catholic Charities of Buffalo*

I STAND before you this evening both happy and proud; happy over the respect, effectiveness and meaning of the National Conference of Catholic Charities throughout the United States and even the world; proud that it is the vehicle of our Mother the Church, in promoting better standards of living, as well as caring for the material and spiritual welfare of the individual.

It is not my purpose at this time to place in a historical chronology or perspective the things we have done for almost half a century of existence, nor even to evaluate them, since time would not allow for such a truly comprehensive appraisal. Social welfare history in the United States can, and will readily recognize these contributions, and I am sure that it will certainly give a most laudatory judgment.

At this moment, I would rather share with you a brief résumé of the great potential and future possibilities of our national organization. We recognize that this work of planning for and promoting the welfare of our people is never static. In its dynamism, it is constantly evolving new horizons to meet the needs of our people on a national, as well as local level.

Let us take Item No. 1—I shall call it the new horizons for our social workers. In all sincerity, we fully recognize the technological advances made through the arts of casework. Many individuals and families have received strength and consolation through these procedures. Some people are inclined to believe that this is not sufficient. We need to add greater strengths to welfare workers whose main objective should be to raise all the facets of community living, since these are the factors which either raise or lower the standards of living. If we admit that circumstances and environment influence human lives, it is imperative that we become involved in the solution or resolution of these factors. Poor housing should not be the concern of only the housing authorities—it should be the concern of all people, and in particular, of all social

workers, whether they are listed as family counselors, child welfare workers, or any other type. The same must be said for health, juvenile delinquency and all other problems.

We are developing casework technicians. This is excellent. In our day and age, however, we are faced with broad community problems which need a broader approach in their solutions. Pope Pius XII, of happy memory, and the present Holy Father, consistently have brought to our attention that communities are made up of all types of families and individuals. Their problems resolved on a community-wide basis will necessarily affect the families for the better.

Some leaders have stoutly defended this task as primarily reserved to group workers. It is my conviction that this approach should be made by every person who is involved in helping people to help themselves, for this is indeed our main objective. It can be attained by individualized counseling; it can also be attained by getting everybody in the community interested in improving the standards of living. The clergyman can help, so can the teacher, the corner grocery man, the policeman on the beat, the volunteer, the next door housewife. In our search for technological perfection, let us not assume a certain air of infallibility. We may find great allies in our neighbors. They can be of inestimable help in aiding us to help people to help themselves.

Item No. 2—A wider horizon for our volunteers. This is indeed the furtherance of Catholic Action in which under the guidance of our Ordinaries the lay people not only try to practice within themselves all the teachings of God and His Church, but also attempt to live them in all of their actions and relations with their fellow men. For some specific tasks they must be trained or indoctrinated in order to bring about a greater effectiveness in their work. If there is anything that gives great vitality to organized Catholic Charities, it is the unlimited breadth of the program in which our volunteers can participate. Big Brothers, Big Sisters, Ladies of Charity, National Council of Catholic Men, National Council of Catholic Women, St. Vincent de Paul Society, Legion of Mary, and many, many others can so revolutionize the social structure in a community that no imagination would ever be able to comprehend the net results. Counseling troubled youth; visiting the sick; offering companionship to the aging; participating in institutional programs; developing programs for the youth and the aging

within the parish structure—these are indeed but a few of the fields in which our volunteers can participate. It can be said in truth that the volunteers can be the heartbeat of the entire program of charity within a community. We cannot minimize their potential. In their development we broaden our horizons for good in the community.

Item No. 3—There is a new program, or at least a new concept appearing on the horizon which challenges our greatest ingenuity and insight. It is called Urban Renewal and Redevelopment. Not much is known as to its basic philosophical involvements, and therefore, some may ask about its meaning. In every city, large or small, we have communities which demand our closest scrutiny, as well as interest. The physical aspects have been affected by age, physical depreciation has left a poor prospect for the future. In our review of such situations, we must take into account not only the buildings which may comprise the community, important as this may be, but the people who live in these buildings. It means reassessing their life problems; their emotions; their attitudes and philosophy of life; their relations to one another; their adjustments. In these buildings are people and people are our concern.

Item No. 4—New horizons in the care of the aging. In 1961, our Nation will hold its first White House Conference on Aging. We are prepared to participate in its deliberations and certainly with the greatest confidence we are prepared to make our contributions. After all, we have been in this business for more than a hundred years. Our vision in this program has broadened and today we give multi-service institutional care for the aging and the chronically ill. There are various studies instituted by the National Conference. We have learned that aging is not solely a pathological phenomenon, but rather that individuals remain individuals until death, and their interests and desires, as well as abilities, must be given respect and appropriate judgment. We have learned that family ties in the third and fourth generation families are stronger and more real than at times we are ready to admit. Every aging person wants to be self-reliant; he desires to be as self-sufficient as possible. We must encourage the aging. In reality, most of the aging come to institutionalized living for specific reasons which cannot be met in family living. While they stay in their homes, or with their own families, we must show a concern and an interest in them. Our parishes can become centers in developing this interest. The same can be imposed upon our institutions for

the aging; our volunteers, young and old, can be a crutch and encouragement to the aging. Friendly visits, chats, little Christmas or birthday parties—all spell our interest in the aging. These items are but a few which I cared to share with you. I can assure you there are many others.

Our minds and our eyes must be focused on other matters which affect all the people at all times. The whole area of family and child welfare, although routinely considered by us at all times, must remain vital in our interests. Whether these programs are sponsored by government or private agencies, we must always bear in mind the principle of the dignity of man and the concern we must have for each other in the spirit of neighborliness and Christian charity.

On a number of occasions we have expounded the theory of "subsidiarity." We recognize fully that the Federal Government and its smaller municipal components have some obligation in the care of people. We also recognize that private agencies have a stake in this relationship. There is no denying the fact that the basic responsibility rests with individuals and their neighbors. This responsibility must be preserved. Usurping one another's rights and obligations would be destroying the basic principle of personal charity in the fulfillment of becoming our brother's keeper.

The relationships of these groups can be maintained harmoniously and effectively if the areas of responsibility are well defined and subsequently followed. Looming on the horizons are proposals to eradicate residence requirements throughout the United States. Let us keep in mind that there are moral and civil principles which are involved, and which we must maintain. Let us be alert at all times, in order that the challenges of the social problems appearing on the horizon can be met adequately. We need the help of God. We must have recourse to Him, since He is the source of all charity. We must also use our own skills, our own ingenuity, our own resourcefulness in order to bring about the fullness of life inherent in each man and help one another for the spiritual and material betterment of mankind in general.

THE ROLE OF THE CHURCHES IN SOCIAL WELFARE

WILLIAM J. VILLAUME, Ph.D., *Executive Director, Department of Social Welfare, National Council of the Churches of Christ in the United States of America*

WHEN my good friend Monsignor Gallagher asked me to join you this evening, my schedule was already packed as tightly as a railroad timetable used to be. My brow furrowed, but my heart was warmed. A warm heart can find a way through the mechanistic difficulties of modern living, and even the tyranny of the appointment book succumbed before it.

I am deeply appreciative of the invitation of the Program Committee to share with you some of my thoughts concerning the role of the churches in social welfare. It seems especially appropriate that the occasion should be in Milwaukee, where Monsignor Springob and some of the Protestant leaders have found both joy and profit in facing together their responsibilities for the social welfare of this community.

It is most pleasing to me to be with you in this year of our Lord, 1959. Neither 1958 nor 1960 would have been nearly so satisfying, for only on this occasion can I bring cordial greetings from the Department of Social Welfare of the National Council of Churches to our beloved brother in Christ, Monsignor John O'Grady, on the occasion of the 50th anniversary of his ordination. Whatever else this evening may mean to me, or whatever words may fall from my lips will be of little significance in my life when compared with the honor I have on this occasion to pay tribute to a great soul in the Christian church.

Before I had even met him, I had often heard in my younger days of John O'Grady. Many national Protestant welfare leaders of 20 years ago numbered him high among their most respected colleagues. I knew of his fame as the man who put heart in America's housing program; who when he donned the armour of righteousness and mounted his charger with a firm grip on the sword of truth could dispel a whole regiment of selfish men. I had heard of his pioneering work in helping to formulate the Social Security Act, and of his inspiring leadership as organizer and dean of

the School of Social Work at Catholic University. Some 20 years ago there came from his classroom a personal friend of mine who today directs the welfare work of the National Lutheran Council and is vice chairman of my department in the National Council of Churches. All churches and all people in these United States are deeply in debt to John O'Grady.

This I knew before that afternoon about 12 years ago when a lanky Lincolnesque figure with a round collar strolled unheralded into my office at the Massachusetts Council of Churches and announced he was John O'Grady. He had heard of a Protestant encouraging a self-help study in East Boston, and he traced me to the back of the fifth floor at 14 Beacon Street. Potential leaders of self-help projects seem to have a peculiar scent that Monsignor O'Grady can follow to any back room anywhere, even in the villages of Ghana.

A Methodist bishop said about a year ago that the Methodist missionaries would be first on the moon. I wish them luck, but methinks when they land they'll be greeted by John O'Grady laying the foundation for a new self-help project. When they meet the man, they'll soon know he is the most unforgettable character who ever walked in a clerical collar. Whether interviewing a cop on the beat in Boston's West End, or a displaced refugee from a Title I housing project in Detroit, or pointing the long finger on his extended arm at some official in Washington, this man of brisk movement and righteous indignation is always God's man—profoundly influencing every life he touches.

For 50 years as a priest of the Church he has thrived by doing things for other people—elevating truth above falsehood, freedom above slavery, and knowledge above ignorance. Fostering a spirit of neighborliness and promoting the welfare of all people, he has met with Protestants everywhere on the basis of mutual respect and has bound them to him with a strong bond of affection. He has demonstrated that great benefits flow to all people from cooperation among Christians in the practical application of the virtue of Christian charity.

Not among the least of these are the benefits which have accrued to the Protestants who have worked with him. John O'Grady has done more for the unity of the Christian Church than studies, pronouncements or conclaves. Substantial progress toward unity is made when Christians are as full of the love of Christ and their fel-

low men as is John O'Grady. Words help Christians to understand one another, but the bond of unity is love. I thank God for what I have learned from him, and I pray that his influence will continue to flow out in concentric circles through all of us. He will always have a special place in my heart as a beloved brother in Christ. Father John, may the joy of the Lord be with you. We rejoice in the manifold fruits of your ministry.

Whatever I may say now will certainly be anticlimactic. Yet it should not be difficult to move from my remarks about the Monsignor to a subject he so well personifies, the role of the churches in social welfare. Christians find much in common in this field, not only by reason of the things we do but also because of the way we look at life. If I were to sit down with you in the lobby to discuss the doctrine of the Church or the meaning of the sacraments, we are well aware that a delineation of differences would quickly emerge. Our area of agreement has limitations, and unfortunately even the discussion of it. But if we were to speak about charity as an integral and essential part of the Christian life and of the mission of the Church and the proclamation of the Gospel, we would find a much broader area of agreement.

Through its ministry of charity the Church testifies of God's love for all men and His involvement in the totality of man's life. The Church is constrained to express its faith in love. "Faith without works is dead." Protestants do not believe they find salvation through their own merits or any merits other than those of Jesus Christ, but that does not mean to us that our obligation to perform good works is any less. Out of our deep gratitude for God's mighty deed in Jesus Christ and under the impulsion of the Holy Spirit, all Christians are constrained to respond to their neighbor's needs. None of us expects thereby to create a perfect man or a perfect society; yet the Church is not relieved from responding gladly to God's love by its service to men, even while praying for the ultimate triumph of Christ over the powers of the world.

Charity is an integral part of the Christian life which, in God's infinite wisdom, bestows a twofold blessing. First, it enables us all as Christians to fulfill our own spiritual potential. Without charity we are as the Apostle Paul put it "as sounding brass or a tinkling cymbal." Unless the ideal of charity is realized in us we do not begin to show forth the love of God in Whose likeness

we were made. The practice of charity is essential to the spiritual life of the individual Christian and to the Church as a body. We cannot delegate it to other men, nor can we delegate it to the state. Even though we pay our taxes, if we have not charity, it profits us nothing. Charity, in its New Testament sense of love for our neighbor, is a virtue which is essential to the life of the Church and for which the Church must always maintain its freedom of expression.

But charity goes beyond us. It is also a blessing to the community in which we live. It is not possible to monopolize this virtue; love dies without an object. The object of Christian charity is the welfare of our neighbor as a whole person. It is here that the Church very quickly comes into contact with the state.

The Church is the primary instrument for the fulfillment of God's eternal purposes, and eternity includes the present. So the churches have *temporal* responsibilities, both for persons and for society, and from these the churches cannot abdicate. The state also has a temporal responsibility for the common welfare of its citizens. That there will always be some tension between church and state in fulfilling their temporal responsibilities is inevitable, and indeed it may be helpful to both. If the state is "under God," the fulfillment of its temporal responsibilities should be consistent with God's eternal purposes. However, neither church nor state is composed of men who are without sin; and for this reason, so long as men see darkly, some tension between church and state will continue.

But since both are concerned for the well-being of the whole man and the whole community of men, it behooves them to develop patterns of collaboration in the interest of the people's welfare.

In our modern world, the term "collaboration" has accumulated certain unfavorable connotations because in international affairs much that has been called "collaboration" has in reality been domination and sometimes even tyranny. Collaboration is properly defined as the act of working together, of working jointly. It does not imply a subservient relationship. There is no real collaboration between Hungary and the Soviet Union. Freedom is the cornerstone of collaboration. Domination of one party by the other precludes the voluntary act of working together that is the essence of collaboration.

When in the course of serving God's people in this our own

nation, church and state collaborate, it must ever be borne in mind that freedom is prerequisite to collaboration. Each must have authority to fulfill its own responsibility and must account to God for its stewardship. Neither church nor state may dominate the other without making a mockery of collaboration. If the churches are to fulfill their prophetic function as the voice of the Eternal in a moment of time, they must ever be wary of losing their freedom by reason of dependence on the funds, favors, or authority of government. This possibility is equally abhorent to all churches, and in this period of history marked by a phenomenally rapid development of welfare states in many parts of the world, the churches must beware that in the process of collaboration with the state for the temporal welfare of men, the freedom of the churches not be lost.

Lest I be misunderstood, let me reaffirm that government has a responsibility for the common welfare, and it needs to exercise it more than ever before in this day of rapid industrialization when most men no longer possess their own vines and fig trees. Neither the churches, nor the churches and all the voluntary welfare agencies in this nation, could possibly have met the material needs of the unemployed in the Great Depression, nor could they meet them today. We all recognize that it is not consistent with Christian charity for churches to hinder the government in meeting the needs of people which cannot be met by other agencies. Rather the role of the churches in this instance is to collaborate with the government as it seeks to plow back into its substructure the necessary investment to maintain the health and well-being of all its citizens.

In this process of collaboration, I have warned that the churches must protect their freedom. However, that is not the sole concern of the churches. Our churches also share another concern, i.e., that the freedom of the citizenry be protected. God is the source of man's freedom, and ultimately every man is responsible for the way his life is spent and must answer for it to the God Who bestowed it. The state is not the source of freedom, but the state should be its guarantor and should encourage every free and voluntary effort of men to uplift their own lives, strengthen their family ties, and reinforce the sense of community by which men express the love of their neighbors. The welfare programs of the churches are among those voluntary efforts,

In recent years our government has been educating the citizenry to understand the evils inherent in welfare states, which deprive both churches and people of God-given freedom. Simultaneously our government has felt constrained to greatly expand its own welfare services. Only about a decade ago most social workers were quite certain that they fully understood the role of the government in social welfare, and it was glibly stated that the government would give material assistance and do the mass job, while voluntary agencies provided the professional social services. When government began to render professional services, it was said the voluntary agencies would still have to do the research and demonstration jobs because the voters would never approve new programs until a majority believed that a need existed and that there was a demonstrated program which could meet it. Today the government is planning research and demonstration projects and is seeking major congressional appropriations to further this work.

Many are asking whether it is good for the nation that government expenditures for welfare are eight or nine times voluntary expenditures and that the disparity is constantly increasing.

Is it good that government is now paying 44 per cent of the nation's hospital bills? Is the tremendous expansion of the National Health Institutes a blessing for the nation, or is it simply drawing off in taxes money which previously supported private research? When the government draws off money in taxes and then grants these public funds to voluntary agencies for new construction or uses the funds to purchase service from these agencies, is there danger of government domination? Could the accumulation of power and wealth in government lead to a welfare state and the loss of man's freedom? Money is power, and once power is concentrated, even for welfare purposes, it is all there, in one bundle, where it can be appropriated in any national emergency and ultimately be passed on to men who are not so helpful in its use. There is hardly an instance in history in which the centralization of power has not reduced the citizenry to the status of pawns of the state. If freedom is the cornerstone of collaboration, how long will collaboration in welfare endure in America if the strong party does not clearly define the limits of its responsibility but just continues to expand year by year?

Protestant church leaders are beginning to probe such questions in greater depth. To say simply that collaboration among voluntary

and governmental agencies is essential for an industrialized society is certainly true, but it can hardly be called an adquate statement of the relations which should exist between the two. At what point should the paternal pattern of the state be curbed in the interest of the common welfare in which both church and state have an interest? It has been most helpful for some of our Protestant welfare leaders to sit down with some of you and exchange insights on certain of these questions. They are of common concern in our time and bear heavily upon the role of the churches in social welfare. Indeed they may be determinative of the future, regardless of the theological or philosophical systems which we may espouse. To plan the role of the churches in social welfare without regard for the larger context in which the church must operate is like planning to build a house in the city without regard for the building code, the labor unions, the market for materials, and a host of other factors which will finally determine whether the house may be built at all.

As we look further into the role of the churches in social welfare we see that many of our church agencies are closely tied to non-church voluntary agencies through participation in Community Chests and United Funds throughout the country. These joint efforts of voluntary agencies are among the most prominent programs of self-help in our nation despite many disrupting and deleterious forces. I do not have time to evaluate all the strengths and weaknesses inherent in federated financing of voluntary agencies, and I shall not attempt it. But let me say that I was deeply disturbed a couple of weeks ago when I read a full page ad in my hometown paper, appealing for support of the Community Chest—lest 40 or 50 agencies come to your door!

The most common motivation for giving to Chests is to avoid being bothered too much. I can think of much better reasons, but this is the one which seems to be used by Chests everywhere. It is a base and selfish motivation. "Not to be bothered too much" is really only one small step away from anyone's prerogative, namely, not to be bothered at all.

Many Community Chests rely heavily on the contributions of industry and on special gifts from wealthy individuals. Tax exemption is a key motivation in these cases. How many corporations will give in a depression when losses are more common than

profits? How many people who are urged now not to be bothered will give anything at all in the depression?

How will voluntary non-church agencies, with increasing overhead and union scale salaries, fare in a depression if they depend on Community Chests? How will our own agencies fare?

Is it not time that our churches consider the logical outcome of educating people to give for reasons of personal comfort and the avoidance of taxation? By our apathy we may be permitting many church agencies to build their programs on a foundation of sand that is so far below either Christian or Jewish motivations for charity that the tide of adversity may sweep over it sooner than we think.

Until now I have said so much about professional welfare programs under governmental and voluntary auspices that the role of the churches in social welfare may be thought to center on them. If so, I shall promptly correct that impression. The charitable agencies of the churches are auxiliary to the ministry of Christian love which is a primary responsibility of every parish in its own neighborhood. Agencies are not an end in themselves; rather they are the arms of the churches for specialized professional services. Only when pastors and lay people find that their neighbors' needs are beyond their ability to meet them do they have the moral right to refer people to the downtown office of a social agency. The churches must beware, quite as much as the government, of developing a bureaucratic system of social agencies that will relieve Christian people of responsibility for their neighbors' welfare.

Love of fellow men—expressed through the simple acts of giving water to the thirsty, food to the hungry, visiting widows and prisoners—is a Christian's glad response to the love of God, and thereby he grows in Christian grace. He cannot delegate this responsibility by giving to the Community Chest nor by sending his check to Internal Revenue without warping his Christian life.

If welfare agencies are really only supplementary to the services of the individual Christian and the services of the parish to its own community—if charity is an essential part of the mission of every congregation—are we doing a satisfactory job of interpreting that? Are we ever responsible, by sins of commission or omission, for making the agency central rather than the parish? Such sins are known among Protestants. Whatever our philosophy of social welfare, its expression belongs first of all in the parish where the

bond of Christian charity grows from communion with the Saviour. Herein is the glory of the Society of St. Vincent de Paul. The parish which does not deeply concern itself with Christian charity not only fails to fulfill the commands of Christ, but it also impoverishes its own life, becomes ingrown, self-serving, and less than Christian. As welfare leaders of the churches I believe it is our task not only to maintain the highest professional standards in our agencies, but also to challenge the parishes to fulfill their responsibilities—both to individuals and to the society in which we live.

I have already said something about the responsibility of every Christian to extend the bond of charity to individuals in his community. Now I would add the great need for Christian leadership in our society. Somehow we must stir our people to be more deeply concerned about all the social crises in which Americans are enmeshed. They must be more willing to serve on the boards of directors and the advisory committees of agencies that serve the community, the state, and the nation. Because so much that is accomplished in our nation is done through large organizations, people tend to become confused, withdraw themselves and evade their responsibility. This apathy sets the stage on which our freedom may be lost.

It is a part of Christian charity to participate voluntarily in the worth while efforts by which a community tries to improve the common lot of its people. Not only does voluntarism in the name of Christ offer a twofold blessing of charity to us and our children's children, but only as I am willing to act voluntarily and to participate in community affairs as a concerned Christian will I be free and my children be free from coercion, domination and authoritarian methods. That too, I posit, is an act of Christian charity, and it bestows a blessing devoutly to be treasured.

I would make still another point concerning this process of community leadership to which we must awaken our people. Through it they have abundant opportunity to exemplify the values and ideals inherent in the Christian faith. Values are the basis on which decisions are made. When a man has a decision to make as a legislator, or as a board member, or as an administrator, that decision reflects the values that are dominant among the leadership in that community.

Far too many church members refrain from participation in

community leadership. I would suggest that is why so many injustices prevail in our democratic society.

Consider the problem of decent housing for our low-income population. The Housing Act of 1949 is still far short of fulfillment. Many business leaders have fought relentlessly against public housing for low-income families since its inception in 1933, but they have not produced a workable substitute. Nor has the public interest been keen enough to prevent the moral deterioration that is taking place in existing housing projects. There is apathy on all sides, and some 15 million American families are still living in substandard dwellings. In the midst of the national prosperity of 1959 more than one-fourth of American families are still ill-housed.

I have yet to talk with a European who has visited this nation and not been shocked by the horrible conditions which prevail in the slums of our cities. When whole families eat and sleep together in a single room and children have never known what it means to be alone, how can they possibly know what it means to be alone with God? The need is for concerned leadership in solving the housing problems in our cities, not only for the low-income group but for the middle-income group as well. Are we challenging our people to give the moral leadership that is required?

Then there is the whole field of public assistance. It is rife with injustices and discrimination, and veritably a political football. In a nation that depends more heavily than ever before upon the mobility of labor for the health of the national economy, why do we have residence laws that are deliberately established to deprive hungry people of public assistance benefits? Why does the Federal government permit the restriction of the use of its funds in this manner? For political reasons. Why is the public assistance program set up by categories of need in a way that assures some needy people twice as much assistance as other needy people? For political reasons. Why do the formulas for granting Federal aid to the States for their public assistance programs bear little or no relationship to the efforts of the States to meet their own problems when considered on the basis of the average per capita income and the incidence of need in the various States? Why should a State which pays an average of $2 per citizen for public assistance and a State which pays $22 receive the same amount of Federal aid when their fiscal ability is comparable? For political reasons.

If I had time I could take an hour delineating the injustices in

this program, as could Charles Tobin, Secretary of New York State Catholic Welfare Committee, who is serving with me on a Federal advisory council to study this program. But study does not correct injustices, especially when they exist chiefly for political advantage. Moral leadership is needed, and it is needed chiefly on the local and State levels where this program is centered. Are the churches ready to provide it? If not, who else has a sufficiently large group of concerned people to see that justice is done? If our churches were to cooperate in this task, how long do you think injustices could prevail?

I cannot begin to enumerate the large number of urgent social problems that confront our nation—such as the rising incidence of juvenile delinquency, the high cost of health services, the problems of 60 per cent of the people over 65 who have less than $1,000 per year in money income—you know them quite as well as I. Prosperous, luxury-loving, and sophisticated Americans cannot afford to ignore the problems that plague so many of the less fortunate among their fellow men, either in our country or in the world about us.

When we read the ancient history of the Middle East we observe a sequence of events frequently repeated. Nations living in fertile agricultural areas developed rich cities with luxurious standards of living, and their leaders became fat and lazy. Then came some hungry, desert tribe to capture the rich cities and bring them fresh energy for a while. Today the skinny barbarians rise up from the midst of the fat people, as the Communists overthrew the Czar. Now if the Russians get fat there are 650 million Chinese waiting their turn.

The price of the survival of our comfortable democracy is to slim itself down voluntarily, helping the hungry people, and establishing a nation in which justice, righteousness, and freedom will prevail, so that the whole world will emulate it.

Our nation is known as the most "religious" nation of the West because there is evidence of wide participation of lay people in the affairs of the churches. Yet we are also the most secular of the nations in the sense that the important decisions of the people seem to be made without the guidance of the teachings of religion. Doesn't that say something about the apathy of our church people? How many are among the fat and the lazy?

Charity is an indispensable virtue for the Christian's spiritual life, for his neighbor's welfare, and for his nation's survival. It is a bond of unity among all men, but especially among those who treasure the mighty gift of God on the cross of Calvary, the beacon light of charity for all mankind. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

THE RELATIONS OF VOLUNTARY AND GOVERNMENTAL WELFARE AGENCIES

GEORGE K. WYMAN,

Deputy Commissioner, Social Security Administration, Department of Health, Education, and Welfare

I AM happy, indeed to respond to your invitation to discuss with you how we can strengthen cooperation between voluntary and government agencies in the social welfare field. From the beginnings of this nation's history, both voluntary and public agencies have functioned side by side. Over the years, both have changed with changing social needs. Today, as in the past and in the years to come, their relationship is of greatest importance to progress toward the ideal to which both are dedicated.

We have voluntary and government agencies in the social welfare field because both have proven necessary and valuable to meet the needs of our people. All modern industrial societies have found that sound functioning of their economy requires some form of social insurance and social welfare institutions. The forms of the institutions vary depending upon each society's concept of social justice. In this country, the concepts and institutions of social welfare are rooted deeply in religious and ethical principles, which underline rights assured to each individual under democratic government—concern for his welfare and protection of his freedom.

The basic teaching of all of our western religions emphasizes the responsibility of government to ensure social justice. Social policy in this country has been greatly influenced by the developing interpretation that began with the *Rerum Novarum* of the demands of social justice and the responsibility of government for social welfare. Under this interpretation, charity in the religious sense, finds expression through governmental programs as well as through citizen participation in voluntary agencies.

An important contribution that voluntary agencies can make to the field of public welfare is continually to apply the tests of social justice to the public programs. Workers in voluntary agencies should be better able than most citizens to see the gaps and to help devise constructive new directions for government programs. They are more knowledgeable about social needs and understand better the technical and complicated intricacies, which unfortunately are necessary in large-scale social insurance and public welfare programs. The voluntary agencies, therefore, should produce some of the background knowledge as well as the special concern for human need that is necessary to sound evaluation of current public programs and to future progress. They have a special responsibility among all citizens to quicken the community conscience, to enlighten it, and to stimulate needed and effective social reform. Government also, I think, has a responsibility in this area. It sometimes—and properly—identifies social needs on its own and initiates programs to meet them. It also has a responsibility to refrain from acting when identified social needs can be met best and adequately through voluntary agencies.

Let me review the current public welfare programs. I should like to indicate some of the purposes intended to be served by the programs and some of the gaps, as we see them.

The public programs that we have today have been developed out of widespread need that cannot be met by individual initiative or by voluntary agencies alone. The Social Security Administration is the major welfare arm in the Department of Health, Education, and Welfare. Huge sums are spent for the programs for which we carry the Federal administrative responsibility. Social insurance benefits are estimated to total over $10 billion this year. Federal grants for public assistance will amount to more than $2 billion in the next fiscal year, and State-local expenditures to about $1½ billion. More than $40 million was spent last year for Federal grants-in-aid for maternal and child health, crippled children's services, and child welfare services; the total this year probably will be greater.

Social insurance benefits are paid to people whose situations so generally lead to inadequate income that we provide insurance benefits at specified levels as a matter of right; those who receive them undergo no investigation of their individual needs. Under the federally-administered program for old-age, survivors, and dis-

ability insurance, benefits are paid to retired aged and certain disabled persons and to a large majority of our children who have lost a parent. Under State-administered unemployment systems, benefits are paid to the unemployed.

Public assistance fills in where social insurance fails to provide needed income for the essentials of living. Recipients of public assistance include the aged, blind, disabled, and families with children who are not eligible to receive social insurance benefits or whose benefits are inadequate to meet daily living requirements. Under public assistance, the amount received by each individual or family is determined by a means test, based on State standards of living requirements.

Many of the individuals and families who receive income from public programs need no help other than money. Others do need additional services, because they lack capacity or resources to deal with their problems that are usually related—as cause or effect—to their financial need. A too-easy distinction has often been made between public and voluntary agencies: It has been said that income maintenance is the job of public agency and social services of the voluntary. This, of course, is not the case. If financial support is to be constructively related to people's needs, help must also be given for both humanitarian and economic reasons, to reduce those needs and to increase the individual's capacity to support himself and to participate as fully as he can in community affairs.

No social services are provided directly under the program for old-age, survivors, and disability insurance for the 10½ million retired aged, ¼ million disabled workers, and more than 2 million young survivors receiving benefits. Those among them who need help must turn to voluntary and public welfare agencies. The public assistance programs, however, provide an increasing number of social services to promote self-care, self-support, and strengthened family life. These are long-time understood objectives of the programs, which were explicitly affirmed in the 1956 amendments to the Social Security Act.

The need for social services among economically disadvantaged groups in our country is far beyond the capacity of public welfare agencies to meet today or in the foreseeable future. Indeed, because of the general shortage of social workers, the need is undoubtedly beyond the capacity of both public and voluntary agencies working in optimum cooperative relationships. All public

agencies must restrict the services they provide. There is no danger, therefore, even if they wished to, that the public agencies will be able to preempt the social service field. Neither do they wish to nor should they. All public agencies emphasize maximum use and support of other community resources.

The public welfare agencies are affected more seriously than voluntary agencies by the shortage of trained workers. Today, only about 2 in 10 staff members in public welfare agencies have any social work training. An estimated 10 to 15 thousand persons must be recruited and trained each year to fill vacancies created by staff leaving or retiring from the welfare field. Unhappily, many fewer than are needed enter the field each year; for example, only 1,750 fully qualified social workers were graduated in the academic year ended June 1958. Moreover, among trained workers, it is difficult to find many who are interested in public welfare work; the voluntary agencies have by far the greater attraction. Those public programs that have larger success in recruiting trained workers generally provide scholarship funds for training. Authorization for a similar program for public welfare agencies is provided under the 1956 amendments to the Social Security Act. This authorization is for special Federal participation in training expenditures of State and local agencies. We in the Department are disappointed that, as yet, no Federal funds have been appropriated for this purpose.

Shortage of trained staff, however, is not the only problem we face in providing adequate social services to needy people. Among these families and individuals are some with serious and multiple problems that are of particular concern to the community, and many have long records as public charges and have been clients of numerous voluntary agencies. We need not only more cooperative effort to help these people but also more know-how to tackle problems of dependency, generally. Again, joint effort by both voluntary and public agencies is likely to be short of total need for some time. Research in causes and circumstances of dependency and in improved ameliorative measures is badly needed. The voluntary agencies, historically, have provided substantial leadership in devising new methods and new services. An authorization for Federal funds for research and demonstration was included in the Social Security Act Amendments of 1956. As in the case of training grants, however, no funds have yet been made available.

The amendment conferring this authority covers projects "relating to the prevention and reduction of dependency" and explicitly refers to projects "which will aid in effecting coordination of planning between private and public welfare agencies." Non-profit private agencies, otherwise qualified, would be eligible to receive these research funds.

Major problems of public understanding and support for public assistance programs arise from the extent to which the costs are attributable to family breakdown. Aid to dependent children provides the only public resources for needy families broken for reasons other than death. Increasingly, therefore, this program aids families divided by divorce, separation, desertion, and unmarried parenthood. The public tends to lay responsibility for cause and cure of these social problems at the public welfare door. Financial help is said to encourage family breakdown by making it easier to relinquish family responsibilities. Denial of aid, therefore, is seen as a way to keep men in the home and supporting their children. As a result children in need often are treated shabbily; many are denied aid; when payments are made, they frequently are pathetically inadequate—considerably more so than for other needy groups. The roots of family disorganization, of course, lie in a breakdown of morals, ethics, and religious principles that increasingly affects the whole of our society, at all income levels. The prevention and correction of this larger community failure lie outside the scope of public welfare. Fundamentally, the answers probably lie in home training, in church and school training, in skilled counseling, and in intensified research into causes. Private agencies and churches have a unique contribution here, not only in going to the roots of the problem but also in creating understanding and acceptance of general community responsibility for cause and correction. We must also, I believe, emphasize the dangers to children and to the country's future if we follow a policy of starving children to punish or control erring parents.

Family breakdown, as you well know, is the source of much of the need for foster care of children—a function in which voluntary agencies take an important responsibility. We do not know to what extent the disaffections in our culture that lead to family disorganization lead also to the increasing incidence of juvenile delinquency—a problem that concerns both public and voluntary agencies everywhere. The Department, from time to time, has

proposed legislation related to juvenile delinquency. Recently we supported a bill introduced in Congress, which would provide grants, to both public and non-profit agencies, for research and demonstration projects that are of national or widespread significance. Congress had not finished its debate on the bill, when the session ended.

Because of fairly recent developments, a picture somewhat brighter than for children can be painted regarding the considerable progress that has been made on problems of the aging. Much remains to be done, however, before the problems that come with advancing years can be said to be solved. Many people, as they grow older, turn to their church to help them overcome feelings of loneliness, of uselessness, and fear of life's ending. You know, as well as I that the opportunities of service by churches and church agencies in helping the aging are manifold and not, by any means, completely explored.

In government, we are also working on problems of the aging. You know, of course, that a White House Conference on Aging will be held early in 1961. In our work, we have given considerable attention recently to the question of how hospitalization and other medical costs of the aging can be met. Legislation on this subject was introduced in Congress both last year and this. Our Department prepared a substantial report to Congress on hospitalization for the aging, which analyzed the problem and alternative ways to meet it. Voluntary and private groups are also working on questions of providing medical care for the aging. Not only social agencies, but also the insurance industry, non-profit hospitalization groups, and others, are examining the problem carefully.

I should like also to discuss with you as a problem for joint concern, the inadequacy of public assistance payments in many States for all groups of needy people, and particularly for the children and those people who must turn to State-local programs of general assistance for help—if indeed their State has a program to meet their needs at any level.

Msgr. John A. Ryan in his *Distributive Justice* defined the rights of "a man who is willing to work" as follows:

> . . . He has a right to a *decent* livelihood; that is, he has a right to so much of the requisites of sustenance as will enable him to live in a manner worthy of a human being. The elements of a decent livelihood may be summarily described as: Food,

> clothing and housing sufficient in quantity and quality to maintain the worker in normal health, in elementary comfort and in an environment suitable to the protection of morality and religion; sufficient provision for the future to bring elementary contentment, and security against sickness, accident and invalidity; and sufficient opportunities of recreation, social intercourse, education and church-membership to conserve health and strength and render possible the exercise of higher faculties. (p. 272)

I realize that Msgr. Ryan was defining here the moral justification for social insurance programs. Surely, however, equal justification can be made for providing the decencies of living for those needy people who—no matter how willing—cannot work, who fall through the social insurance net, or who often desperately need help in attaining or regaining the capacity, dignity, and self-respect that lead to willingness to work and a productive life.

Today, in many States, public assistance payments fall far short of providing even for the minimum essentials of food, clothing, and shelter, let alone medical care and the wherewithal to participate in community life. This, it seems to me, is another aspect of the programs on which we want your help in arousing and enlightening community conscience to the necessity for new methods to strengthen the economy and decrease need, for meeting need fully as it occurs, and for realizing the consequences to individuals and the nation in failing to do so.

I should like to turn now from the public programs to discussion of the problem of spending public money through private agencies. The question of purchase of services is a very sensitive and controversial one in the public-voluntary agency relationship. Public agencies now spend, literally, millions of dollars to buy services in almost every community of the nation and for all types of needs—from medical care to education. Fragmentary data available to us for about 23 urban areas indicate that in 1938 and 1948, total public payments for assistance, health and welfare services, and hospital care amounted to about one-half billion dollars. The figure had increased to three-quarter billion by 1955. During the period, the amount of public money paid through private agencies increased considerably—from 1.5 per cent in 1938, 2.5 per cent in 1948, to 4.2 per cent in 1955. The increase primarily was for care of children. In these cities, purchase of services from private agen-

cies for foster care of children represented between 15 and 20 per cent of public expenditures for such care.

Commissioner Mitchell evaluated the problem of spending public funds through private agencies in a recent speech in San Francisco. I believe I cannot do better in posing the basic problems than to quote his words. He said, in part:

> . . . Admittedly, public funds cannot be expended by public agencies without an accounting and public funds cannot be granted to private agencies, whether for the care of individuals or for a research project, without some accounting. This naturally gives rise to a fear of control—a fear that the private agencies will become beholden to the public one and that the very receipt of substantial support from public funds may weaken voluntary effort and support. Questions have been raised . . . as to whether the availability of public money tends to cause voluntary agencies to direct their programs toward available public funds rather than toward the areas of greatest needs. On the other hand, many voluntary agencies, sectarian and otherwise, see and know of needs that far exceed their available resources. Even if they considered it undesirable to receive and utilize public funds—and I certainly do not suggest that it is—they would be faced with the problem of whether they were adequately discharging their duties if they did not attempt to secure as nearly as possible resources sufficient to meet known needs. In this area, it seems to me that we frequently run into a conflict between material values and spiritual values.
>
> In the natural eagerness of agencies, particularly religious agencies, to see that their clients have enough material goals, there must arise temptation to compromise or rationalize, spiritual purposes. This, it seems to me, would be a fatal mistake. Certainly, in this area come some of the most difficult value judgments an agency must make.

Mr. Mitchell indicated that questions related to public research grants in the social sciences are somewhat different. Questions referring to research grants, he pointed out, are somewhat easier because research projects can be separated from on-going programs of the voluntary agencies.

Finally, we come to public and voluntary cooperation in the international field and particularly concerning the problem of inter-country adoptions. The voluntary agencies have contributed greatly to the protection of the many thousands of children who have been brought into this country since World War II. We desire for these children that every reasonable safeguard be used

to ensure their care in suitable homes. Logically, at the Federal level, we wish to implement this desire by using, to the fullest, the long and fruitful relationship that has existed in the field between public and voluntary agencies. This year Secretary Flemming proposed to Congress that further safeguards should be placed around inter-country adoptions of children, to avoid some of the unfortunate situations reported to us, and insofar as possible, to protect these foreign-born children as we would a native-born child. I am happy to report that Congress passed a bill providing safeguards, to be operative, however, for a limited period.

While we could undoubtedly mention other areas, I believe the summary I have given indicates the imperative need and numerous opportunities that we have for cooperation between voluntary and public agencies for greater social justice for our people. Our recognition of the value of such cooperation, we hope, is demonstrated in our daily operations. It is good also to have these special talks together on the general aspects of the question. You have often invited us—as you did today—to come to you and present our needs and our suggestions for strengthening our relationships. Last fall, Secretary Flemming held a series of meetings to which representatives of national agencies were invited to come and advise him as to needs and problems in the welfare field. Representatives of about 200 organizations came to two meetings concerned with Social Security programs. These meetings were of great benefit to us and, we believe, also to the participating voluntary organizations.

Public agencies expect much from voluntary agencies. In turn, be assured that you can count on us, for the good of the people we serve and the nation as a whole, to operate the public programs to strengthen rather than to sap the vitality of voluntary effort.

THE WELFARE PROGRAM IN THE UNITED STATES

The Honorable Eugene J. McCarthy,
U. S. Senator from Minnesota

AS the Christian has a double responsibility—one to self-perfection and another to the perfection of society—so too, I believe, that those of us who are particularly interested in the perfection

of the family must accept also that we have a double responsibility. One, of course, is to perfect the family, and the second, to labor also to perfect and improve the total social order of which the family is the basic unit.

Father Parsons, writing in *America* in December, 1949, pointed out that Catholic professors of the social sciences have long calmly spoken of the welfare state in an approving manner as descriptive of the plan of the papal encyclicals. When the Constitutional Convention finished its work in Philadelphia 170 years ago, the words "welfare" and "state" were both acceptable. The authors of the Constitution did not hesitate to declare in the Preamble of that document that "to promote the general welfare" was one of the principal functions of the government. Their political philosophy was sound. It was based upon acceptance of the idea that the state, or government, has a positive responsibility for the welfare of its citizens. It was based upon the realization that government does have a responsibility not only to protect and police its citizens, but also to assist them in securing those things that are necessary for their physical well-being and necessary also as a condition to intellectual and spirtual growth.

The story of Western civilization is, in large measure, the record of man's efforts to improve and perfect human society. This record has individual and personal aspects, but social and political aspects as well. These social and political problems were the concern of the ancient Greek political thinkers, of the Roman jurists, of the medieval canonists, of philosophers, of men like Plata and Aristotle, St. Thomas Aquinas, St. Thomas More, of Jefferson, Madison, and Hamilton.

The problem of the welfare state raises many questions. The question of whether or not the state has a right to interfere in the economic and social order is not one of them. This right is clearly established by philosophy and by historical experience. If one is going to argue about the welfare state, it is necessary that he have in mind either an existing state—one that has existed in history—or a specific proposal or plan for such a state. There is a great difference between the welfare state program in Soviet Russia today and the welfare program in the United States. There is a great difference between the welfare state program proposed by Karl Marx and that proposed by Pope Pius XII.

Let us begin with the papal proposal as a point of departure

for an examination of the welfare program existing in the United States. Pope Pius XII lists the following as the fundamental prerequisites of social justice:

1. A wage that will cover the living expenses of the family and, as such, will make it possible for parents to fulfill their natural duty to rear children who will be healthfully nourished and well clothed.
2. A dwelling worthy of human beings.
3. The possibility of securing for children sufficient instruction and a becoming education.
4. Foreseeing and forestalling times of stress, and sickness and old age.

If we agree that Pope Pius XII has here defined a minimum program of social justice, it follows that legislation designed to provide fair and just treatment of workingmen, to insure minimum wages and to protect farmers against loss of income through crop failure and depressed farm prices is certainly defensible.

It follows, too, that a case can be made for programs to provide a measure of security against the uncertainties of unemployment, of disabling accidents, of sickness and old age, and that legislation to assist families in acquiring adequate housing and adequate education for their children is in order.

Yet the specific programs and proposals to accomplish these purposes are the very ones which day-in and day-out in the press and in public speeches, are labeled as dangerously collectivist, socialist or even communist, as comprising the welfare state.

There are three fair questions regarding the welfare program in the United States:

1. Has it gone far enough or has it gone too far?
2. Have the means and methods used been the best?
3. Is our program set in a pattern which will eventually lead to totalitarianism?

Examined by the standard of the proposals of Pope Pius XII, the program in the United States appears to be within limits.

Our minimum wage law is certainly modest.

We do not have a Federal Fair Employment Act.

Agriculture remains a high-risk, low-income occupation.

The housing needs of the nation are not yet satisfied, and the special needs of the middle-income families have not received legislative recognition.

The Social Security program has been improved and broadened, but there still remain great gaps in it.

We have not really approached the goal of "forestalling times of sickness" as set forth by Pope Pius XII, or the goal of "insuring our workers against accident and ill health," as defined by President Eisenhower, at least as a goal during his first campaign at Boise, Idaho.

Leaders of both major political parties have recognized the need for a program to assist the people of the United States in meeting costs resulting from unusual and catastrophic sickness or disabling accidents.

It is becoming increasingly clear that the present unemployment compensation program is inadequate to meet the demands made upon it by the extreme shifts of industry which occurred during the war and postwar period, and which have continued in the rapidly changing economy of the United States.

The serious question about the welfare state program in the United States is that of means and methods. Whereas it is true to say that theoretically government should do for its citizens only what they cannot do for themselves, in the practical situations it may be sometimes necessary to do for them what they should and could do for themselves, but do not do either individually or through corporate efforts below the level of government action.

In any governmental program, the principle of subsidiarity should be observed insofar as it is possible or practicable.

Individuals and families should first be assisted.

Non-governmental agencies and organizations, such as cooperatives, should be permitted, aided and encouraged in their efforts to meet social problems.

Those agencies of government which are closest to the problem and closest to the people should, in accordance with their strength and authority, assume responsibility.

Eventually, of course, the Federal Government must accept some responsibility.

As a matter of fact, the principle of subsidiarity has been surprisingly well observed in the division of authority in the welfare program of the United States. Only two of the numerous programs generally included in the welfare state are administered by the Federal government alone: the Social Security Act and the Fair Labor Standards Act. Of these two, the second is limited

to interstate commercial activities which, under the Constitution, fall under Federal jurisdiction.

The Old Age Assistance program is a joint Federal-State project with the States in turn passing some responsibilities on to local governing units.

The Public Housing Act required participation of State and local governments.

The farm program is, of course, principally a Federal activity, but it, too, requires participation of State and local governments as well as the participation of farmers and farm organizations.

Aid to education has been reserved for the most part to State and local governments.

The Unemployment Insurance and Workmen's Compensation programs remain principally matters of State law and State administration.

It is clear from this cursory examination of the welfare state that our private lives are not subject to "bureaucratic control" of the Federal Government as is so often charged. The control is distributed among the various governmental units—local, state and federal.

Private, voluntary social work can provide warmth in social welfare. Respect cannot be legislated. It must come from the character and motives of the social workers themselves. You represent the bridge between the objectivity of the law and administrative forms on the one hand and the personal needs of the unfortunate on the other.

If democracy is to meet its test of respect for the dignity of the person, especially of the most needy, it will do so through you and your manner of serving those who require assistance.

PART II

YOUTH ASSUMES ITS ROLE IN THE VINEYARD OF CHARITY

Integrated Day, Saturday, October 17

Chairman: Very Rev. Msgr. William L. Wozniak, *President, National Conference of Catholic Charities*

OPENING ADDRESS

PREPARATIONS FOR 1960 WHITE HOUSE CONFERENCE ON CHILDREN AND YOUTH

Rt. Rev. Msgr. Vincent W. Cooke, *Archdiocesan Supervisor of Catholic Charities, Chicago, Ill.*

ORGANIZED preparation is essential if the voice of the National Conference of Catholic Charities is to be heard when the 1960 White House Conference on Children and Youth is held in Washington between March 27th and April 2nd of next year. As a group we owe a deep vote of thanks to the Officers, the Executive Committee, the Standing Committee, and the Program Committee of this Conference for the detailed preparations which have been made to insure our active participation in the impending White House Conference. We are especially grateful to Monsignor Raymond Gallagher whose dedicated, persistent, and quiet efficiency over the past few years has been a source of inspiration to us and has won the admiration and respect of the White House Conference officials. A magnificent job of organization has been completed but much hard, detailed work remains to be done if the Catholic viewpoint is to be adequately expressed in the forthcoming White House Conference.

As a battle-scarred veteran of the White House Conference held 10 years ago in 1950 I have been asked to describe the problems, the pitfalls and failures of that experience and to make some suggestions for improvements in the 1960 Conference. There were two major problems:

Problem Number One: Organization—in 1950 it was a case of "too little, too late."

Late in 1949, two months before the 1950 White House Conference convened and after the delegates had been chosen, I was appointed to find out who the Catholic delegates were, what interests they represented, and invite them to attend a meeting in Washington on the morning before the White House Conference started, to explain our viewpoint on the subjects to be discussed during the Conference and to enlist their aid as represenatives of Catholic Charities in each of the 58 sections of the Conference. By writing the Ordinaries, the Chancery Office officials and the Charities Directors we received the names of some 350 Catholic delegates and about 225 of these attended our meeting on the day before the Conference opened. Among these we found many representatives of public welfare and educational groups whose philosophy differed from ours, and many who as representatives of civic groups were not sufficiently aware of our philosophy to adequately represent us in the sectional meetings. So Gideon's Army was cut in half. The remainder were assigned to represent us in the various discussion sections. We set up a central headquarters in a display booth at the Conference headquarters in the National Armory and instructed our sectional representatives to bring us any recommendations unfriendly to our Catholic viewpoint so that we could write up a minority report expressing our viewpoint. Four members of this National Conference, two of whom are now dead, spent all of the day and most of the night advising sectional representatives and writing minority reports. While we were fairly successful in the sectional meetings, our efforts were only a holding defensive action; we had little opportunity for a positive contribution. Then came the lowering of the boom. On the final day of the 1950 White House Conference the 5,000 delegates met to vote on the recommendations which came out of the sectional meetings. Living through that day made one feel like Buck Rogers in the twenty-fifth century. Many bitter speeches were made against the Church, its hierarchy and its educational system. I am sure that only a lack of time prevented an attack on our charity and welfare programs. Some sectional recommendations were changed, some minority reports were eliminated so that the final decisions gave the appearance of the unanimous consent of all delegates. I have been given to understand that several State White House Conference Committees also eliminated minority reports which meant that some delegates had their names attached to reports to which they

were opposed. In short, thousands of delegates were permitted to vote on subjects about which they knew little or nothing—yet the minority viewpoints of a large section of our country were eliminated. Based on this experience in 1950 I would make the following suggestions:

1. Work toward the appointment of as many delegates as possible from each State who will be competent to represent the Catholic viewpoint in each of six general topics to be considered, i.e., Family Living, Education, Health, Leisure-Time, Religion and Religious Institutions, and Vocational Training.

2. From the Catholic delegates chosen appoint a chairman and a committee of experts on each subject to outline the Catholic viewpoint and make this viewpoint available to both the State and National White House Conference Committees.

3. Appoint an advisory committee of experts for each subject of discussion the members of which, even though not chosen as delegates, will be available to advise the chairman and delegate members of each topic committee.

4. Insist on the acceptance of a minority report on all matters where a majority report may represent conclusions at variance with Catholic philiosophy. If such a minority report is not accepted insist that the names of Catholic delegates be removed as approving the majority report.

5. The White House Conference officials should be advised that only the subject or topic chairmen approved by Monsignor Gallagher are empowered to express the Catholic viewpoint on the specific topic under consideration.

6. If possible our Catholic representatives should try to change the format of the final day from a power politics voting session to a summary session where the viewpoints of all sections of this democracy can be presented. We seek only the same respect for our opinions as we are expected to give those with whom we differ. This is democracy.

Problem Number Two: Education of Delegates—It is not enough that each delegate be thoroughly conversant with the subject or topic to which he or she is assigned. All our delegates should receive copies of the prepared statements of every subject or topic committee in order that they may be acquainted with the total Catholic viewpoint.

While on the subject of well-informed delegates I might mention that they should be prepared to hear some very strange viewpoints. The National White House Conference gathers many different groups who use it as a sounding board for their own theories. To many of them we also represent a very strange philosophy. In 1950 we heard such strange proposals as sterilization of Mexicans in the Southwest; lowering the compulsory school age of children to three years; religion is an obstacle to proper child development, etc. In fact, of the 16 top committee members, 14 voted against using the word "God" in our nation's pledge to youth. Only the organized efforts by the delegates of all religions corrected that proposal. These delegates with strange philosophies were sincere, well-informed and vocal. Let us be as sincere, as well informed and as vocal.

What I have given you this morning is but a brief summary of some of the problems which are to be anticipated in the 1960 White House Conference. I am sure that Monsignor Gallagher has already eliminated many of these problems. This brief résumé is given to make you realize how important it will be for each of you to conscientiously fulfill your assigned responsibilities if we as a group are to make a real contribution to the White House Conference in 1960.

Your work starts during this Integrated Day with a discussion of six of the topics to be considered at the White House Conference. By the end of this day you should have a good idea of what is expected of you as delegates or advisers in the months ahead. Under the leadership of "Coach Gallagher" you have done a splendid job. You are now on the 10-yard line where the going gets tougher; where not only the best efforts but the burning desire of each team member is needed if we are to carry the ball to the goal of an outstanding Catholic contribution to the 1960 White House Conference.

By the middle of next April you will have completed a study of some of the problems facing children and youth today and you will have suggested programs to help solve those problems. I hope this is only the start of a renewed activity of this National Conference of Catholic Charities.

We have in this National Conference of Catholic Charities the knowledge, the experience and the research potential to make real contributions toward new and improved programs in every area

of welfare or charity. We are like a muscle-bound giant. While we have made some significant contributions in the past we have never used the full potential of our resources. Once we have completed our job on the 1960 White House Conference, which comes in the Golden Anniversary Year of our National Conference of Catholic Charities, let us embark on a program of our own, making real positive contributions in the field of welfare. If we are to conscientiously fulfill our responsibilities we must develop ways and means of meeting many other problems which face our charity programs in the years which lie ahead. To meet this growing challenge neither public nor private agencies will be able to produce either the money or the personnel required. We must study the possibility of mass programs at reasonable cost using the hitherto untapped volunteer resources of the Church. Charity is not the exclusive prerogative of the Charities office or the St. Vincent de Paul parish conference. It is rather the serious obligation of every Christian to render charitable personal service to the extent of his capabilities. We will always need a solid corps of professional personnel to handle difficult cases and to guide, direct and educate our volunteers. Let us get practical!

1. The Aged—The growing senior citizen population has swamped our facilities. We will never be able to provide either the funds or the Religious personnel to staff the required number of institutional facilities to adequately serve the aged.

At the same time we are woefully lacking in facilities for the chronically ill. We should study the possibility of caring for the aged through the personal service of their neighbors and converting our present aged facilities into institutions for the chronically ill.

2. Are we making the fullest possible use of the Cana Conference Movement from the senior high school level up to and through marriage as an educational program geared to the prevention of family life breakdown?

3. Could each Charity office develop a liaison with the Alcoholics Anonymous program in the community, with branches in several parishes to effectively serve those afflicted with this disease and to lecture to senior high school and young people's groups in an educational program of prevention?

4. The orphan child of a half century ago has been supplanted by the emotionally disturbed, the school problem, and the behavior problem child. Could we develop a training and educational pro-

gram in child development and parent-child relationship on records, film strips or by correspondence which would enable our tens of thousands of school Sisters, priests, brothers and lay teachers to handle the ordinary problems of this nature?

5. Two per cent of all children born in the United States are retarded to some degree. Neither money nor personnel is sufficient to build, staff and operate facilities for these hundreds of thousands of children. Could a home training program for both mother and child be developed on records and film strips to help solve this problem?

6. Could our present group work agencies be geared to establish community organizations for the in-migrants from the South and Puerto Rico and the immigrants from South America to our large industrial cities, as a method of strengthening family responsibility, and as a tool to prevent the breakdown of family life and resultant juvenile delinquency?

These mass programs could serve additional thousands of people with little additional cost by using both existing facilities of the Church and by enlisting the aid of the vast untapped volunteer resources of our Catholic people.

This is the challenge which you face today not only from youth but from every age group in this country in need of your help and services in the years which lie ahead.

At one of the most solemn moments in history, at the Last Supper, Christ said to His apostles "A new commandment I give unto you, that you love one another as I have loved you. . . . By this shall men know that you are My disciples, that you have love for one another."

Let us bear these words in mind and heart today as we start our deliberations; let these words be our inspiration to greater activity and planning in the years ahead so that soon it may be said of us as it was said of the early followers of Christ, "See how these Christians love one another."

REPORTS ON SECTIONAL MEETINGS

AUTHORITY—ITS MEANING AND NECESSITY FOR CHRISTIAN LIVING

Chairman: Reynolds C. Seitz, Dean, School of Law, Marquette University, Milwaukee, Wis.

Discussants: Mrs. John Hirschboeck, Milwaukee, Wis.—Representing the Home.

The Honorable Joseph W. Wilkes, Judge of Sheboygan County Court, Sheboygan, Wis.—Representing the Court.

Miss Ellen Mannix, Counselor, Washington High School, Milwaukee, Wis.—Representing the School.

Recorder: Raymond Barsch, Ph.D., Psychologist, Jewish Vocational Service, Milwaukee, Wis.

THREE viewpoints were represented in the consideration of the sectional topic, Authority—Its Meaning and Necessity for Christian Living. Concepts were discussed from the perspective of the home, the school and the court.

Mrs. Hirschboeck, commenting on the role of authority concepts in the family, indicated that the virtue of obedience can best be cultivated in the child by emphasizing the practical and happy results of right order, rather than by demanding obedience for its own sake. Right order implies a differential structure of functions and rights for each member of the family. Parents must complement each other, with the father assuming the primacy of leadership, especially in matters affecting long-range goals of the family.

Mrs. Hirschboeck felt that the weakening of the concept of the loving father authority figure in our society today is a major factor in family breakdown. Both parents should contribute through their day-by-day relationships with the children to the elevation of the father's position in the family. Discipline without love weakens authority. Love without discipline weakens authority. Children crave discipline as an expression of love—the teenager in spite of his rebellion, has a deep need for proper authority. Obedience to reasonable authority should be sought not as an end in itself, but as a means of freeing the child from constant inner conflicts and to promote and insure development into a

mature, self-governing person. The success of a child's development of a concept of authority depends upon the maturity of the parents and upon their own relationship to authority concepts.

Miss Mannix, representing the school viewpoint, pointed out that an authority relationship is a prerequisite of order. The school strives to teach the child to accept relationship to authority as an individual necessity for his own order. The school must continually be aware of the distinction between tyrannical authority and that which permits some freedom of expression from the student. Students tend to view rules and regulations as impositions rather than a necessity. The authority of the school essentially rests upon the inner sanctions of the individual student. When a child enters school, the parent relinquishes certain aspects of the authority relationship to the school and must reenforce this transfer for the child.

Miss Mannix stated the school develops a responsibility toward authority: 1) in the curriculum planned to meet the needs of the child; 2) in counseling services offered to children; and 3) in creating an environment of authority relationships which helps the student to experience and learn day by day. Another important role of the school is to teach the student to properly differentiate between constructive and destructive leadership, as he experiences it in peer relationships and elsewhere. The school must represent an "unwavering justice" and rewards and punishments must always be governed by that principle. The school must seek to establish a balance between authority and liberty, developing experiences and programs to allow for a fair proportion of each.

Judge Wilkes pointed out that if parents adequately discharge their responsibility and the school fulfills its responsibility to the child, there is seldom need for the court to become authoritatively involved with the child. He indicated varying concepts of authority which may stem from one's position, physical, moral or intellectual superiority or delegation from society. Society has delegated the court the legal right to enforce and command and control its members for the wholesome preservation of all. For all members of society, maturity represents a voluntary recognition and acceptance of a variety of authoritative relationships.

Some parents are unable because of handicap, disease or emotional disorder to assume proper authoritative responsibility and then society, through the court, must intervene. Judge Wilkes

criticized the modern tendency of "genuflecting to psychiatry" and accepting an ideal of a guilt-free man. He went on to comment upon the necessity for parents to establish proper limits for the behavior of their children.

A number of additional significant comments emerged from the general discussion which followed the panel presentation:

1. How does the parental example of relating to authority influence the child's concept?
2. Can we be critical of various authorities in the presence of children without unduly influencing the child's concept?
3. The authority issue rather than the authority person should be critically evaluated.
4. Are over-crowded private school classrooms threatening a wholesome authority concept?

TEEN-AGE SOLIDARITY—A MODERN PHENOMENON

Chairman: Anton Faupl, M.S.W., Recreation Director, Milwaukee Municipal Recreation Department, Milwaukee, Wis.

Leader: Raymond F. Scannell, Director of Social Service, Lincoln Hall, New York, N. Y.

Recorder: John Durkin.

THE term, "Teen-age Solidarity," is a new one used generally in the past two decades. We associate its development following World War II with public recognition of teen-age disturbance. A similar development was experienced after World War I, i. e., the youth of the 20's. There was, and is, a development of group identification, solidarity and the creation of non-conforming behavior patterns.

We see today evidence of adult hostility toward the teenager flowing largely from confusion of adult values and convictions. While we recognize the existence of this identifiable group, we do not endorse the idea that it should be maintained as a special interest category. Our responsibility is to understand and help, rather than to isolate and ignore this group.

We must cease labeling 2.7 per cent of youth as an offender group when we know the problems in this group are found in the whole group, whom we dismiss vaguely, with a flattering adjective, "Juvenile Decency Group."

Our interest in the whole group makes us aware of the failure of the adult world to communicate effectively with this group to fulfill their responsibility to foster growth, and to transmit values of Christian living.

We must remember that fundamentally teen-age problems parallel adult problems. However, there is an added adult responsibility to assist positively in the resolution of the teenagers' problems. Thus, the adult must listen to the youth. As social workers, our duty is to "reach out" to the parents of growing children, with acceptance, understanding, and practical help before the parents are overwhelmed with problems. We all agree this can be done largely through the schools and parishes.

Twenty years ago there was a conviction that youth should and could do positive things in and for the community. Now, the focus is on behavior codes and limits, which should be normal, expected functions of authority as represented by parents. This points up lack of confidence in parents and anxiety in parents to bring up children effectively.

The recommendations of the group are:

1. The basic need is for parents to relate to their children with understanding, firmness and confidence.
2. The parents need to set limits based on real convictions.
3. P.T.A. and similar organizations should view their function as not so much fund-raising and activity-producing, but mainly as a means to give practical assistance to parents in bringing up their children.
4. There is a difference of opinion as to how much recreational activity should be in the home, how much elsewhere under good supervision, and how best parents can participate.
5. There is a duty of parents to be interested in youth activity and a reciprocal duty on the part of youth to be interested in parents' problems and views.
6. Church organizations, i. e., Sodality, C. Y. O., Holy Name, etc., working with youth should provide more opportunities to engage in service projects. For example: Visiting homes for aged, hospitals, neighborhood conservation, etc.
7. These same organizations must not lose sight of important opportunities to impart meaningful counseling to the young.
8. We encourage a tendency to withdraw from almost total absorption in mass entertainment, TV, etc., and to rediscover the joy of family communion of thought, feeling, and activity.

YOUTH, THEIR PROBLEMS, OUR PROFESSIONAL CONCERN

Chairman: Anton Traub, Director of Casework, Catholic Service League, Akron, Ohio.

Discussants: Anthony DeBaggis, Jr., Director of Casework, Catholic Youth Service Bureau, Cleveland, Ohio
Mrs. Patricia Bebin, Director, Youth Service Bureau, Detroit, Mich.

Recorder: Margaret Rice, Adoption Intake Supervisor, Milwaukee Department of Public Welfare, Milwaukee, Wis.

IT was pointed out by Mr. Traub that youth is responsible for many of today's crimes, although delinquents number only 2 per cent of the adolescent population. The problem has spread to all neighborhoods and areas. Many studies are being made: the University of Michigan is making a study of youth in the schools —the Glueck study indicates that nine-tenths of delinquents had trouble making a social adjustment before the age of 11—in Michigan, the study in poor neighborhoods did not indicate working mothers as one of the causes of delinquency—in Quincy, Mass., cases of delinquency are classified by the Juvenile Court—50 per cent of these cases could use mental health services and casework treatment—in Minnesota, 2,000 children were tested in the schools to determine delinquency and 42 per cent of these families were known to some agency prior to the child's delinquency—the personality disorders fall in the category of character disorders; only 7 per cent were neurotic.

Mrs. Bebin preferred to approach our response to youth not as social workers but as Catholic men and women destined to fulfill God's assignment of helping those created to His image and likeness. The present youth creature is of our own making; we have allowed ourselves to think that children move into a strange teenage land where no one may enter. Parents must also be involved in the treatment situation; something should be known of the adolescents' background and the part adults have played in their lives.

In the last 15 years, a tremendous build-up has surrounded youth. They are no longer adolescents, but "teenagers." More books have been published dealing with teenagers in this period

than in past centuries. All of this material is part of a campaign to capitalize on a potential selling market in modern American youth. By 1965, there will be 24,000,000 persons, age 13 to 19, as against 17,000,000 now.

Before the end of 1958, the 17,000,000 teenagers spent $9½ billion of their own money apart from what parents spent on them; by 1965, $14 billion will be spent yearly. About one-third of the $9½ billion spent in 1958 came from earnings; the rest from allowances. Part of the rise in teen-age income is due to inflation; part is due to enterprises and industry of teenagers themselves. In 1956 35 per cent of the boys eligible to work after school had jobs—twice as many as in 1944. More than one-third of college students earn one-half of their expenses; most all contribute something. In most cases, teen-age income is free of adult control. The percentage of parents directing children's spending is very small. Children buy their own articles of clothing with their money, two-thirds of which comes from parents' pockets. In 1956 a study showed that 80 per cent of the boys and 90 per cent of the girls decide when to buy their clothes; one-third decide family vacation places.

In Europe there is no such problem—there is stronger family solidarity, more stable moral values, greater parental authority. They have neither the freedom nor the money to move into adulthood.

Subtly, much American publicity is involved in teen-age problems; for example, a cigarette program sponsoring your "Hit Parade," a teen-age radio show to absorb youth interest. Teenagers are responsive to peer groups' feeling on clothes, grooming, how to act, etc. This follows from the stress adults put on popularity and acceptance, etc. Youth today has a tendency to act out the inner conflict rather than suffer through inner turmoil. Today they resort to pack running; as the gang or mass mind operates, so do they.

Why is there such a concern over crime? In New York City in 1957 three-fifths of the arrests for burglary, one-half of those for hold-ups, three-fourths of the auto thefts involved teenagers. The total number of arrests in 1958 was 28 per cent over those of 1953; arrests in the 16 to 20 age bracket were up 42 per cent. Youth is responsible for more crimes against property than against persons. Only about 3 per cent of teenagers have contact with the

law. Teenagers in growing up are disobedient, group-minded and unrealistic. This is hard on adults living with them. The need for security and stability is greatest at this time, although it is less defined.

Conformity is the symbol of American youth, with apparent cynicism. Adults are almost defensive about the barrier between adults and youth since they are responsible for putting it there. It is much easier to allow the acting out than to continue the discipline and training as in childhood. The teenager alone is not the problem, but he and his family and their role in his development.

Mr. DeBaggis stated that adolescence, under the best of circumstances, is a time of psychological crisis, of conflict; a period of distress and unhappiness. The adolescent cannot be treated with the over-protectiveness we exercise on children and yet is not as responsible as an adult. Few adolescents are without fears and worries about themselves—they also have feelings of inadequacy—it is a period of weathering a psychological storm. Unresolved conflicts of earlier years reappear with greater intensity. An adolescent has the body of a man or woman but not the experience or ego strength to control all impulses. He needs help in understanding these new feelings, he needs a person who can make him feel free to express his fears and anxieties. This should be a person with an adequate ego with whom the youth can identify. In working with adolescents it is important to accept their initial resistance and their defenses *per se* until they have established a relationship and realize that here is a person accepting of them, a person willing to listen, etc.

It is imperative for the social worker to recognize the underlying dynamics of the behavior of these youngsters so as to help them see the reasons for their behavior and help them find socially acceptable ways of acting and more adult ways of dealing with their tensions. A great degree of flexibility and imagination is required of the caseworker—adjustments must be made according to each client. It may be necessary also to clarify the fantasies the adolescent has about what will be done with him or to him by the worker.

SCHOOL-AGENCY RELATIONSHIP

Chairman: Sister M. Francine, S.S.N.D., Diocesan Consultant, Milwaukee, Wis.

Discussants: Sister Mary Stephen, S.D.S., Divine Saviour High School, Milwaukee, Wis.

Sister Mary Ann Margaret, B.V.M., Holy Rosary Parochial School, Milwaukee, Wis.

Ruth Gaunt, Supervisor of School Welfare Counselors, Milwaukee, Wis.

Recorder: Brother Leo Willett, S.M., Assistant Principal, Don Bosco High School, Milwaukee, Wis.

AT this sectional meeting Sister Mary Ann Margaret, B.V.M., brought out that contrary to a popular misconception, the label "emotionally disturbed child" is not limited to the teenager, nor to the child from an institution.

Before we can hope to understand and help the many children today who have problems, we must understand ourselves (strong points, weaknesses, blind spots, etc.) ; we must have trust and confidence in each other (parents, teachers, social workers). This makes possible the sharing of pertinent information on the child, to mention but one outcome.

Another misconception is: This child is in the care of a social agency; therefore, she must be a behavior problem and one "to watch carefully." Many children are "lazy, mischievous, misbehave" because they are inferior academically and not the reverse. As teachers, we influence very much the attitudes of our students; correct attitudes are "not taught but caught." We need so much the full cooperation of the parents, and too often they, themselves, are emotionally immature.

In attempting to meet the child's needs we must be realistic. They, (the children) too, must learn to accept themselves as they are. They have to learn, e. g., to accept failure even after making considerable effort to succeed. They must be prepared for a less understanding world.

It was the opinion of Sister Mary Stephen, S.D.S., that in high school, teachers are often more subject-minded than child-centered. School people and social workers are too often like cousins that meet only "at funerals." Many teachers feel that they can solve all problems and therefore seldom make referrals when they should, or wait too long before making the referral.

We do not concern ourselves enough with the withdrawn child.

Another problem is: Agencies in seeking solutions emphasize the individual; schools must work with large groups. Children from agencies feel different; they are different, but they must be helped to feel as *little* different as is possible.

As a high school principal, Sister was very much interested in a discussion of the topic, "How much information should we share with this or that person or agency?"

Miss Gaunt told how she was impressed in a summer conference sponsored by the National Institute of Mental Health, by the stress placed on:

1. Schools know a great deal about all children, and this source of information has been barely tapped.
2. All social workers need to know a great deal more than is now included in their training about the school as a social institution, about what school means to a child, how the child is helped to grow through the group experience in school.

The school handles many or most of the normal growth and development problems which the average child meets in his process of maturing. But there are some children whose problems are beyond the usual help which can be given in school, problems requiring a different kind of help from that which can be given in school alone.

Who are these children? They are children whose symptoms can be described as follows:

1. Problems of attendance.
2. School achievement below ability level.
3. Illness without physical cause.
4. Excessive fears, anxieties and crying.
5. Shy, withdrawn behavior and over-dependence.
6. Extreme restlessness.
7. Aggressive and hostile behavior.
8. Conflict with authority.
9. Difficulty with other children.
10. Evidence of parental neglect.
11. Certain problems related to mental or physical difference.

Without help for these children, something has "to give," either the teacher or the child. These are the children who are appropriately referred to the school social worker when that service is available to the school.

Last year, there were 8,000 referrals to the Milwaukee City School Welfare Service for the following causes:

42 per cent attendance.
16 per cent behavior and/or personality problems.
25 per cent home conditions.
7 per cent requests for information, chiefly from other social agencies.
9 per cent educational problems.

NOTE: In Milwaukee City the private schools may avail themselves of service around cases of attendance and problems related to attendance.

Functions of the Welfare Counselor in Milwaukee:

1. Casework service to parents and children.
2. Consultation service to teacher and principal.
3. Liaison service between home, school and community agencies.
4. Attendance service.

There are problems which seem to keep the schools and social agencies from working together more closely to help the child:

1. Lack of knowledge of each other.
2. Lack of knowledge of how to use or work with each other.
3. Fear of admitting that a problem exists, especially by new teachers. "To ask for help is to admit failure."

The point in sharing information is to help the child. School and social agencies are parts of a team.

Information shared in confidence, regardless of with whom it is shared, must be respected. Of course it is necessary to determine what is confidential information, and whether or not the individual intends or expects that it will be revealed.

INTEGRATING RELIGIOUS VALUES INTO CHILDREN'S LIVES IN GROUP LIVING

Chairman: Very REV. MSGR. RAYMOND SCHROEDER, Director of Catholic Charities, Dayton, Ohio.

Leader: REV. WILLIAM R. HASTINGS, Superintendent, Harborcreek School for Boys, Harborcreek, Pa.

Recorder: CHRISTINE V. RYAN, Catholic Charities Bureau, Indianapolis, Ind.

THE first and most important thing in the care of children is getting over to them things of God and seeing to it that things of the soul are cared for. The Chairman encouraged active participation of all present in the discussion of the subject, and observed that this sectional meeting included a wide representation of religious communities engaged in child care, from nursery

age children to adolescents. He observed further that the participants came from many different sections of the country, and included housemothers, superiors, superintendents, religious and lay social workers, and representative youth delegates from high schools and colleges.

Practical demonstrations of integrating religious values were cited by Father Hastings, who felt that all attending this meeting had a kinship because of being in the same field, that of providing for the total care of the child, both body and soul, and because many have the same general problems.

Father Hastings stated that motivation should be substituted for regimentation. If a child is ordered and not given reasons for religious practices, he may develop into a person who feels that religion was superimposed on him, and will discontinue all or most of his or her religious practices at the first opportunity. If properly motivated the child carries his or her religious beliefs and practices throughout life. The fact that a child who is admitted to an institution is, so to speak, a "captive," often results in rebellion against the whole institutional program of which religious practices are a part. These attitudes are by no means the fault of the children, because they come from homes where there are no religious practices or motivation. This religiously arid atmosphere is not entirely a quality of broken homes. There are many good homes where there is no religious motivation. The question into which these factors resolve in working with these religiously unmotivated children, is how can religious practices be fitted into the institutional program to be spiritually rewarding and effective. Pope Pius XII, addressing a group of teachers and pupils in April, 1956, gave a good analysis of the negative results that may take place in a child's attitude when he is removed from natural surroundings:

> Doubtless a life in common, away from the natural surroundings of a child and under the regime of a rigid regimentation that is unable to distinguish between individuals, presents its own dangers. However small an error of judgment is made, the students will tend to become complete strangers to a sense of responsibility; they will be carried along like semi-conscious beings, by mechanical actions into a state of pure formalism in studies, in discipline and in prayer. Strict uniformity tends to stifle all personal initiative . . . the unyielding urgency of regimentation sometimes fosters hypocrisy or imposes intellectual levels too low for some and too high for others; excessive

severity ends by turning strong characters into rebels and weak ones into spineless automatons. . . . Even the exercises of piety must be kept in proper moderation lest they become an almost intolerable burden and lead to disgust for spiritual things. One has seen students from Catholic schools where moderation was not practiced and a regime of spiritual exercises imposed that would be excessive even for young clerical students, return to their homes and neglect the most elementary duties of Christian life such as attendance at Mass on Sunday. Of course one must help and encourage young people to pray but always with such moderation that prayers will remain an agreeable spiritual duty. Moral goods are not received as a gift from anyone, like an inheritance: They are won only by personal effort.

Father Hastings illustrated the effect of Motivation versus Regimentation on boys in Harborcreek School for Boys, where attendance at Holy Mass and the reception of the Sacraments are a privilege, and not part of a regimented program. Attendance as optional, and freedom from pressure seem to help make these religious practices spiritually more meaningful.

Questions from the floor revealed a diversity of problems and practices and certainly emphasized the need for much objective thinking on the subject.

In discussing religious practices fear was expressed that noncompulsory attendance at daily Mass might make it seem less important than some other part of an institutional program, such as compulsory attendance at meals. However, it was pointed out that regimentation tends to discourage individual initiative in religious practices. Motivation to practice religion can be stimulated by the example of how we, the institutional staff, live our lives, and interpret our religion.

The Religious represent religion to the children and they will remember the practice of religion as we live it and interpret it to them. It is something that they carry through the rest of their lives. It is difficult to set a "sweet" religious example. Sometimes we have children who are rebellious and meet us only with hostility, and it can be very trying not to "explode," especially when great and continued efforts have been made with individual children. To the child, the "explosion" might be the one thing he or she will remember.

Should it be "must" or "may," and how far? Religious live under a rule and that has been freely chosen. It is different with

the children. They are not voluntary residents of an institution and it might be their first introduction to religious people and training, when they do not want to be trained. The question is how we can get the children to *want* to be trained in religious practices. Two books suggested as helpful in religious motivation were: *Introduction to the Devout Life* by St. Francis de Sales, and *The Spiritual Way* by Mother Bolton.

During the discussion period many areas of concern were expressed by the participants, and no one solution was found for the complex problem of integrating religious values into children's lives in group living. Some of the general agreements were:

Regular weekly spiritual counseling can be very helpful.

It is a good practice to recognize the individuality of religious practices, and to make them a personal responsibility of the child.

Continual interpretation and education may help children to recognize and appreciate the spiritual advantages of religious practices.

Show children that God is a God of love and not of fear.

In summing up the meeting the Chairman said:

The greatest instruction that goes on in the institution is not necessarily from the altar, or the confessional, but by example. The qualities of love and leadership that you bring to your job rub off on others, and particularly on the children under your care. Teach children that things can go wrong; that individuals can make mistakes, but that there is forgiveness. This is practical and spiritual because of the love of God.

PERSONAL SERVICE

Chairman: Rev. Robert E. Gallagher, Director, Youth Counseling Service, Catholic Charities, Archdiocese of New York.

Discussants: Sister Mary Evelyn, S.N.D., St. Joseph Academy, Columbus, Ohio.

Regina O'Connell, Executive Secretary, Council of Catholic Women, Archdiocese of Chicago.

Recorder: Katherine F. Casalena, Supervisor of Special Services, Catholic Charities, Diocese of Brooklyn.

AT this meeting on Personal Service the emphasis was placed on the giving of oneself to the service of another.

Sister Mary Evelyn, S.N.D., spoke on the role of youth and

the personal service of youth on the school and parish level. She emphasized that young people must be made aware that they have a role in the apostolate of charity and that they can be trained to help others.

Sister described the project that was started in Columbus, Ohio, a year ago. A group of several hundred young high school students seriously discussed such questions as: Does student life train us to recognize and respond to the needs of the world in which we live? Do you think that among Catholic students there is a widespread attitude that the charitable works of the Church are the exclusive jobs of the priests and Religious? Do you think that Catholic students translate the doctrine of the Mystical Body of Christ into operation? Is it asking too much of teenagers to expect them to have an honest concern for the problems of the adult society in which they live?

After serious study the group came to an awareness of their own need for spiritual growth in the knowledge and love of Christ, if their apostolate is to be something more than simply an outlet for their youthful, natural energies.

It was brought out that there is a huge untapped resource of volunteer youth services and that many more needs could be met if there were better communication between the Diocesan Welfare Bureau and the local School Board. Only as there is a better relationship established between the school personnel and the diocesan office staff will there be more services rendered by youth.

Miss O'Connell explained the program of the Council of Catholic Women in the Archdiocese of Chicago, with special emphasis on Our Lady's Committee Cooperating with Catholic Charities. The purpose of this Committee is the spiritual formation of the individual through a program of practical aid to the needy in the parish. It gives aid in four major areas; the aged, young couples, in time of sickness and death, and in obtaining volunteers for various archdiocesan institutions.

The organization of the Committee is on a parish level. The services to be offered are discussed with the parish priest who after giving consent enlists volunteers from the parish organizations. When there is a need in the parish the women who have volunteered their services are called upon by the parish chairman to give assistance in the four major areas. If necessary services are given on a community-wide level.

The benefits of the Committee are manifold. It relieves the pastor of requests for aid which is available for the parishioner whenever needed. It relieves Catholic Charities of hundreds of small requests for personal service which can be taken care of by the volunteers and its saves thousands of dollars each year in transportation costs in connection with the services which volunteers perform.

Father Gallagher said that our potential leaders (and there is a great demand for Catholic leadership) come from the ranks of the volunteers. We are concerned about the lay apostolate because this is the American Christian way of life. He talked of the Big Brother program in the Archdiocese of New York which is basically an individual relationship of the Big Brother to the youngster. There is a very careful screening process and a continuing supervision service, with the Big Brother pledging time each week. Recruiting of Big Brothers is done on the college level, from the professions, from industry and the trades.

In the discussion that followed questions were raised concerning practical and theoretical responsibilities of the volunteers. It was brought out that the primary responsibility is the person's own formation, but he must also give service. It is most important that youth have guidance, especially personal, adult guidance.

Question was also raised regarding the use of existing facilities to render services rather than organizing new student groups. It was the feeling of the group that whenever possible existing facilities should be used to develop youth volunteers but we should not lose sight of the resources in the schools. We are feeling our way and those who are involved in these programs should communicate with each other and share experiences. It was further pointed out that there is need for written material in this field.

Training and supervision of both young and adult volunteers must be carefully planned if the program is to be effective.

Emphasis was placed on the need to foster a much better working relationship between the Diocesan Welfare Bureau and the local School Board so that volunteers, young and adult, will be made aware of services which can be given, will know the role of the professional worker, the role of the volunteer, and to what extent they need to complement each other.

RECRUITING FUTURE SOCIAL WORKERS

Chairman: Colette Oberembt, Medical Social Worker, Milwaukee, Wis.

Discussants: Rev. William J. Spalding, Diocesan Director, Catholic Social Service Bureau, Green Bay, Wis.

Matthew H. Schoenbaum, Dean, School of Social Work, Loyola University, Chicago, Ill.

Gertrude H. Morris, Chief, Social Work Service, Veterans Administration Hospital, Madison, Wis.

James Dunphy, School of Social Service, Fordham University, New York, N. Y.

Recorder: Helen M. Cole, Administrative Assistant, Catholic Charities of the Archdiocese of New York, White Plains, N. Y.

THIS sectional meeting had no prepared papers. Each panel member spoke in turn on the subject and in the second hour the audience joined in the discussion.

Father William Spalding told of the need for workers in all areas of social work. Social work as a relatively new profession has not reached its majority and therefore is not too well known to the public. Father described his agency as a small one covering 14 counties with 16 workers, about one-third of whom are professionally trained. The agency has been in operation for 30 years and has several branch offices. During this time the most serious lack has been a professional staff and failure to see the need for trained social workers. There is also a lack of college facilities from which to recruit—one Catholic college, two nonsectarian colleges and one University Extention Center. The staff has attempted to interest Catholic high school students by participating in vocational day programs. The agency offers in-service training to staff and summer work experience to college students to enable them to make decisions about the profession of social work as a career. It gives stipends to workers for professional training but is handicapped because the State offers a larger stipend for professional training. Most of the summer work experience recruits have come on the staff as case aides or trainees.

Miss Gertrude Morris, representing the Veterans Administra-

tion, with the largest number of social workers in the country, told of their large staff turnover. They have hired a full-time recruitment consultant from the N. A. S. W. They are concerned with quality of staff and not just quantity. She believes recruitment is three-fourths enthusiasm and one-fourth skill. Social workers should sell themselves to the public.

To recruit it is important that there be written job descriptions at all levels so that everyone will know what is required for each job and what one must do to move from one job to the next. This applies even to volunteers. Orientation should be given on a continuing basis to all groups to show job inter-relations for total service. Agency personnel should talk about social work —they should get out and mix in the community and accept speaking engagements. It was recommended that pictures be taken of what is being done, with a professional person to write the captions; also that social workers' clubs and "social worker of tomorrow" groups be started. Participation with the N. A. S. W. chapter recruiting committee was also recommended.

Mr. Schoenbaum stated that there are 175,000 jobs to be filled by social workers and that $23 billion is spent annually on health and welfare services, administered by social workers. In the past four years school enrollments increased by 1,792 but the turnover is greater than the present total enrollment. We seem loath to sell social work as business does. What is wrong with talking about security, salary and mobility? It is impossible to fill all jobs with trained people and therefore, the trained staff must be used to train the untrained. The great need is to train supervisory and administrative staff. Recruitment efforts should be directed toward the whole field, not just certain agencies. At Loyola University School of Social Work, recruitment for training is best achieved by: students who take a part-time course (80 per cent); and by interpretation to its own graduates.

Instead of competing salary-wise, agencies now are competing by offering scholarships. More than scholarship assistance is required for recruiting; nor are more appeals for a spirit of dedication adequate.

Mr. Dunphy blamed the agency and school of social work personnel for not pursuing the recruitee. His advice to students: A good stipend is important but don't just buy an education—look

into agency standards. A stipend is necessary because the cost of education is high.

From the discussion the following principal points emerged:

1. There is need for a single Catholic leadership in recruiting.
2. The National Conference of Catholic Charities should consult with the Education Department of the National Catholic Welfare Conference as to ways and means of securing better understanding of the social work profession in Catholic colleges throughout the country. On the diocesan level, the Directors of Catholic Charities should consult with the Diocesan Superintendents of Schools as to how to achieve the same results within the diocese. Catholic agencies should strive to join with existing recruiting committees, or where there are none, join with other community agencies to form one. There is a need for communities to sponsor a paid recruiting director under proper auspices. There should be more status given to, and use made of, the professionally trained volunteer who returns to the field on a part-time basis.

CATHOLIC CHARITIES ACCEPTS THE CHALLENGE OF WIDENING HORIZONS

Integrated Day, Monday, October 19

Chairman: Very Rev. Msgr. William L. Wozniak, President, National Conference of Catholic Charities.

Speaker: The Honorable Charles S. Desmond, Senior Associate Judge, Superior Court of New York.

IT is a high honor and privilege to address this annual meeting of dedicated and distinguished leaders of the nation-wide Catholic Charities. It is particularly pleasant that this invitation comes to me during the presidency of Msgr. Wozniak, whose priestly zeal, warm humanity and Christian humility have combined with high managerial leadership qualities to make him a most successful and well-beloved Director of Charities in my own Diocese of Buffalo. In Msgr. Wozniak we see realized the Biblical promise that "He that humbleth himself shall be exalted." We of Western New York are proud to share him with America.

Today we are announcing and developing this theme: "Catholic Charities Accepts the Challenge of Widening Horizons."

Thirty years or more of familiar association have left me with an abiding respect for the courage and strength and ability of you men and women who carry on the endless, tireless work of Catholic Charities. If it were not for that long association—if I did not know your resourcefulness, your devotion and your optimism—I would be aghast at the size and seriousness of your problem and the vastness of your horizons in this autumn of 1959 as we move into the 1960's. We know that the 1950's were fabulous and frantic and frenzied and fine. Will the sixties be savage or serene or soaring? They will not be somnolent.

First on almost everyone's immediacy list is that massive complex of causes, occasions and results known as "juvenile delinquency." I am probably the only non-expert American who does not have a one-shot remedy. But some of the contributing causes are obvious even to my amateur eye. High on my list is TV violence and its emphasis on crime and sex and silliness and shallowness. John P. Shanley, radio and television editor of the *New York Times,* and a distinguished Catholic commentator, recently

wrote that "Trashy and inconsequential programs have taken over American television as never before . . . and children and teenagers are the most vulnerable victims of the deplorable system of values maintained by broadcasters in response to what the public appears to prefer." Such is the meat on which youth feeds. The sickness is inevitable.

America is seething with indignation and horror at juvenile crime in New York and other cities. Everyone demands that "something be done." It is easy to become hysterical, to clamor for a police "crack-down" which will match violence with violence, cruelty with cruelty. But you professional workers with youth know from hard experience that meeting force with force is an oversimplified method, and that the revenge feelings of these rebellious, brutal youngsters will be reinforced, not lessened, by extreme "get-tough" polices. All the situations which produce the delinquency will still be there.

Of course, the advocates of reprisal will sneer at what they call the softness of social workers and will choose to believe that coddling by courts and social agencies and other "do-gooders" has made those bad youngsters worse. The simple fact is that most of these delinquents have never seen a social worker, much less been coddled by social agencies. Without home or religious conditioning, trained in violence by our mass media, they have graduated into the jungle of metropolitan streets. What is so surprising about it?

Incidentally—and just as a historical footnote—street warfare between gangs of youths is no new thing in New York City. In a book written by the famous Jacob Riis in 1890, the author starts out with this statement: "The gang is an institution in New York." Analyzing causes, Mr. Riis, 70 years ago, spoke of the young gangster of his day as an "arrant coward" and described the young delinquent's inordinate vanity, "his desire to distinguish himself" in the eyes of his fellows in crime and the "strongly dramatic element in his nature." It reads like an editorial in a New York newspaper today. And, for another footnote, the world press in recent weeks has chronicled similar teen-age outbursts in Buenos Aires, Belgrade, Milan and, believe it or not, in Moscow. In 1959, as in 1889, when the brash and the self-convinced have spouted their wild theories, the field will be left to you, the social workers, patiently to carry on the old, old job of civilizing people.

Do I have a solution of my own? No, but I have a couple of suggestions. I suggest that TV let up a little on its endless barrage of Westerns and sex and crime. And I suggest that certain newspapers—not all, of course, but some—stop dramatizing these youthful gangsters and stop sensationalizing the news of youthful crime. Publicizing and advertising their vicious antics by article and picture make them melodramatic figures and stir others to make themselves similar public figures. Why not play it down a little and see what happens?

Keeping pictorial and verbal incitements away from impressionable youth has certainly not been made easier by the recent United States Supreme Court motion picture censorship decision. The court declared unconstitutional a New York statute which forbade the showing of any movie which presented sexually immoral, perverted or lewd acts as desirable, acceptable or proper patterns of behavior. The Supreme Court said that in this country no one may constitutionally be prevented from asserting, through a movie or otherwise, that sexual immorality is proper and right. It follows, apparently, that the censors are powerless against a movie or any other publication whose theme is the propriety and acceptability of adultery, murder, rape, robbery, perversion, or the use of narcotics.

And this nation-wide problem of juvenile delinquency is closely associated with that of housing. In every large city the central core, which contains the worst housing, is decayed and dilapidated, and the condition spreads outward from the center. Overcrowded, unsanitary, unsafe, these dreadful slums are breeding places for all that is worst in American life. Municipal taxation and municipal government power seem inadequate for getting rid of them. The States and Federal government must provide much of the financing. Control of inflation and budget balancing are worthy governmental aims and make for fine headlines and pious pronouncements, but first things should come first and decent housing for those who most need it should have a higher priority. I suggest that it is the duty of Christian charity to say so in loud, plain words.

Our late Supreme Pontiff Pius XII, stressing a few years ago the problem of slums, pointed out the moral damage they do to their inhabitants. He noted that they foster immorality, juvenile delinquency and a spirit of hopelessness and rebellion against a society which tolerates their existence. "So many millions," he

said, "are spent on the nursing of ills which it would have been so much easier and so much less costly to prevent."

Of course, inflation itself and the constant rise in price levels since World War II have made our charitable endeavors more costly as they have become more necessary. As thinking Americans and as people who raise and spend money for charity, we should examine the inflation picture closely. One good look is enough to show us that in the great basic industries—steel, automobiles, oil, chemicals, etc., profits are extremely high and wage increases are made the excuse for disproportionate price increases of these products. The prospect of governmental price control is rejected but at the same time our economy is dominated by industrial empires which have their own forms of price control. The result is privately administered prices of such essentials as steel and automobiles, prices kept high despite business recessions. Thinking Americans like you, in your private and in your professional capacities, should make known your demands for a roll-back in prices in the great industries whose profit figures and increased productivity show that such reductions are possible.

Immediately relevant to all this, of course, is the wild ad-inspired American craze for spending on gadgets and trivia. It adds a note of humor that American men—not women, mind you—are spending a quarter of a billion dollars annually on so-called toiletries and that Sears-Roebuck's catalog this year for the first time lists male hairpieces, with measuring devices and instructions, paper patterns for working out the head shape and envelopes for sending in male hair samples. Hair-coloring too, as well as hair styling, is now available for men in big city barber shops. What was that line in the old poem bemoaning the fate of the land "where wealth accumulates and men decay"? For the American male, decay is going to be highly perfumed and highly expensive.

Suburbanitis, too, is not without its problems for the Church and its welfare leaders. The growth in numbers and importance of suburban parishes is astonishing. With the most modern of plants, with able, progressive and sorely over-worked pastors, with parochial schools proven too small before they are even opened, the picture in the suburbs is one of fast and healthy progress, of brand new, all complete Catholic communities. But no priest, be he ever so fit and trained and energetic, can be spiritual adviser, educational director, recreational director, scout leader, financial

genius, and pastor of souls, all at once. We should be bold enough to assert that these teeming institutions need trained lay professionals to help the over-worked priests meet the demands of their environment and of the 1960-style young family groups of American Catholic suburbia.

Beyond these obvious and immediate issues are deeper contemporary questions, each demanding the thought of our social scientists. Our people are full of anxieties and tensions. Life is over-mechanized. Wealth and luxury accumulate, but people are more and more dissatisfied. Centrifugal forces relentlessly tear at family life. Discipline declines. Excellence is not striven for. Vulgarity triumphs. Surely, the serious and sober sixties will require much strong and intelligent leadership.

You have been told again and again—but I dare to repeat it because it is true—how fortunate and blessed you are to be chosen to represent the Catholic Church in its traditional works of charity and to be the specially trained individuals who handle the sociological, legal, medical and educational problems of modern charity, to be the spokesmen and doers of charity for a Church which today, as for 2,000 years, has walked beside its people from the cradle to the grave, which today as at every moment in that history gives back an ever-modern, ever-Christian Samaritan answer to the question which has persisted in human minds since Christ told the parable of the sick and defeated man on the road to Jericho. As the Samaritan accepted the challenge of his time and place, so do you. Your acts and your words in answering that challenge have greatness and holiness since you, as the charity arm of our Church, do the work of Christ Himself in answering those moving prayers of the Psalmist:

> Incline your ear, O Lord, and answer me
> for I am needy and poor
> When I am old and gray, O Lord, forsake
> me not
> Forget not forever, O Lord, the lives
> of the poor.

REPORTS OF SECTIONAL MEETINGS

A STUDY OF THE AGED IN A MILWAUKEE PARISH

Chairman: Rt. Rev. Msgr. John J. Clark, Pastor, St. Rose of Lima Parish, Milwaukee, Wis.

Discussants: Mrs. Jane DeVoy Gilday, Director of Casework, Society of St. Vincent de Paul, Milwaukee, Wis.

Mrs. John Baumgart, Council of Catholic Women, Milwaukee, Wis.

Robert Skyles, St. Vincent de Paul Conference, Holy Redeemer Parish, Milwaukee, Wis.

Recorder: Joseph Daneels, St. Vincent de Paul Conference, St. Jude the Apostle Parish, Wauwatosa, Wis.

THE following is a brief summary of some of the highlights of the St. Rose of Lima Parish study of the aging in which 236 individuals over 60 years of age, residing in 185 households, were interviewed and replied to the questionnaire. The complete study will be ready in early 1960.

Purpose of the study: To explore family relationships to determine if increased demands on public and private welfare agencies reflect a weakening of family unity. General conclusion: No.

The study revealed that the majority of older people did not need help. Those who did were receiving it from family or other resources. In addition many members of the community voluntarily gave help to their neighbors. These findings indicate the strength and resourcefulness of the aging in meeting their own problems.

This poses the fundamental question: How can we foster and develop this spirit in other communities? The general answer developed from the study is to create programs to sustain the family relationship and the independence of the aging. By sharing and "chipping in" most families do manage to take care of their own older members.

Low-cost home services, whatever they may be, are a means of sustaining the family unit and the independence of the aging.

Institutional isolation is a point discussed in the study recom-

mendations—working out ways to free family members for visits, placing people in an institution near a relative, helping the family to express or show their concern for the institutionalized.

Another recommendation of the study discusses the possibility that many older people could continue to function in the community if ways to develop a supporting environment were explored.

It was found in the study that older people hesitate to ask for the help that often would be willingly given. Perhaps more could be done to stimulate people at the parish level to see what they individually can do for the aging.

One need determined by the study is to develop social and recreational programs to promote the solidarity of the family unit.

HOUSING AND THE FRACTIONAL FAMILY

Chairman: Howard Holand, Member, Housing Authority of the City of Milwaukee.

Leader: Rev. Daniel J. Mallette, Assistant Chaplain, Housing Committee, Catholic Council on Working Life, Chicago, Ill.

Recorder: Catherine E. Pierce, Catholic Charities of Buffalo.

ACCORDING to the program this group was to discuss fractional families in public housing but we felt that the problems confronting these families were the same for most people who live in public housing. We also wanted to go on record as stating that all fractional families are not problem families.

Father Daniel J. Mallette, our speaker, has had personal experience with these problems since his parish contains public housing projects and he has done a great deal of research along these lines.

What is the pastor's attitude toward public housing?

Most pastors feel that: 1) the cities should enforce laws which would prevent slums; 2) project managers should have more authority in running projects; 3) bad planning has made integration fail; 4) they object to the high-rise projects—too great a concentration of people with not enough personnel; 5) there should

be some consideration given to people, allowing them to stay in projects although earning higher incomes so as to enable them to save money to buy homes.

The tenants of public housing feel that there is a stigma attached to P.H. They have an aversion to fluctuating rents and constant checking of incomes. Because of the impersonality of ownership they feel no one cares about their problems.

Managers have their problems too:

1. Some tenants are undesirable and should never be accepted in group living.
2. They have to meet pressures from "higher up" to keep units rented, therefore they cannot carefully screen applicants.
3. They are constantly harassed with the problem of anti-social families—how to group them or segregate them.
4. Staff is inadequate both in terms of numbers and training.
5. More cooperation is needed from social agencies.

It was agreed that people displaced from a neighborhood have many problems in adjusting to a new neighborhood. These problems are accentuated when these people move into high-rise projects. But the price of land makes other kinds of projects almost prohibitive. Since these projects will continue to be built in greater numbers it will require the cooperation of all neighborhood facilities to help integrate their occupants into the neighborhood. The discussion returned again and again to the role of the church and church groups. It was pointed out that so often churches were torn down, or lost parishioners and revenue, in the areas where housing projects were built. It was suggested that better diocesan planning was necessary to meet educational, spiritual, and social needs of housing projects.

Instead of building housing projects, neighborhood self-help plans were suggested. Federal funds administered through the Housing Authority might be used to rehabilitate old buildings to meet the present needs. The rehabilitation of single and double privately owned homes would increase property values, improve the neighborhood, and encourage the investment of private monies.

The enforcement of building codes was discussed. It was agreed that they should be enforced but it was also pointed out that if they

were, this would immediately displace hundreds or even thousands of families. This would mean the movement of these families into some other kinds of housing and would probably necessitate the building of new projects.

The subject of the aging in housing projects was only briefly discussed. The question seemed to be, should we segregate the aging in a housing project specifically for them, or should we integrate them in a general project but with units designed to meet their needs. Both types of projects will probably be necessary since all older people do not have the same needs and desires. For the more infirm a segregated project with communal dining and recreational facilities might be desirable. For the more independent oldsters their own apartment near younger people might serve their needs.

It was agreed that project managers were not doing enough work with residents to help them help themselves. If the stronger families could be mobilized to offer leadership within the project this might alleviate some of the social ills. This plan has been tried in several places but it was discouraging since the stronger families soon moved out of the project and a retraining process had to be started. Unfortunately the stronger families were replaced by poorer ones who did not have the potential for leadership and the experiment failed.

Lack of time limited discussion but Mr. Holand, the Chairman, left with the group these three points:

1. All of us, both as social workers and as private citizens, should try to get acquainted with our project managers. Because they are not usually social workers they are not aware of community resources and would welcome help.
2. While we have recognized and reviewed some of the drawbacks of public housing, the alternative might be no housing at all. Housing authorities are constantly weighing the pros and cons of public housing and working to avoid past mistakes.
3. Housing itself doesn't change an individual, therefore, changing living standards is a long and sometimes discouraging process. We were reminded that public housing has enriched the lives of thousands of people.

MENTAL HEALTH CONCEPTS IN RELATION TO THE FAMILY

Chairman: Rev. J. Emmett McDonald, Director, Family Division, Catholic Charities, Diocese of Brooklyn.

Leader: William A. Rinn, M.D., Consulting Psychiatrist, Associated Catholic Charities, Baltimore, Md.

Discussant: Lola Bowman, Director of Casework Services, Children's Service Society of Wisconsin.

Recorder: Barbara J. Kueihn, Catholic Charities, Diocese of Brooklyn.

BASIC mental health concepts relating to family is a broad subject and easily lends itself to the making of general statements. To avoid such a presentation, Dr. Rinn devoted his paper to a study made by his agency of children with emotional problems residing in two group care settings. A study of the parents of the children was made to determine:

1. Their present marital and family status.
2. Identifiable emotional-social problems influencing family status.
3. The influence of the parents' emotional problems on the emotional health of the children.

Of the 50 couples originally in marital union only 9 are still married; 6 marriages have been dissolved by death; 22 couples are separated and 13 divorced. Thus, 35 out of 50 couples met disaster for emotional-social reasons.

The mental health concepts applicable to the married state that have developed out of this study are these and they correspond with conclusions and observations of others: 1) emotional immaturity is an important cause of marital distress; 2) inadequacy can be a basic, underlying, and at times unrecognized cause of marital distress; 3) frank mental illness does not play a large part in causing separation and divorce and may appear only as a result; 4) the outcome of a marriage and the partners' future depend on the method they use—either flight or fight. A basic mental health concept is that it is not possible to rehabilitate the child without rehabilitating the family as a unit. Unfortunately, too often it is difficult or impossible to rehabilitate the family.

In summary, from an evaluation of the outcome of 50 marriages

and an evaluation of 96 children seen in the Child Guidance Clinic, Catholic Charities, Baltimore, the following observations are made and the following conclusions drawn:

1. The lack of background information on the parents is apparent.
2. A large group (70 per cent) are not psychologically attuned to marriage a/o life by reason of emotional immaturity or inadequacy.
3. Immaturity and inadequacy play a more important part than psychotic illness in family tensions.
4. The relationship of psychotic mental illness to family breakup is not clear.
5. There is a great need for rehabilitating the family as a group through the development of immediate interest and the prompt securing of background family information.
6. The concept of family rehabilitation stresses the importance of both the individual and the inter-relatedness of all the individuals.
7. The use of group or modified group techniques may be helpful.
8. In no instance in the series was there a severely disturbed family without one or more severely disturbed children.

Miss Bowman in commenting on Dr. Rinn's paper observed that some of the conclusions are very disheartening, especially when we admit that the emotionally immature group cited is the group most difficult to reach because they are least motivated to change. The only hope lies in reaching these families before placement of children is made. Some aids for the social worker are: Early detection of behavior problems among children which reflect trouble at home; family life education groups; return to the technique of family diagnosis rather than emphasis on the child. Social workers cannot neglect parents once the children are in placement but must concentrate on positive means to reunite the family as a unit. We must broaden our horizons as social workers in working toward prevention of family breakup which in the final analysis is less costly and less damaging than placement of children.

Comments and questions from the floor brought discussion of the value of group techniques in helping people; the responsibility of social workers to offer services to parents for rehabilitation of the home as soon after placement as possible. Workers shared their experiences in the methods used by various agencies in helping

families, such as group counseling, publicity through films, mental health plays, etc.

DEVELOPING THE RETARDED CHILD

Chairman: Patricia Blankinship, Caseworker, Catholic Social Service, Wichita, Kans.

Discussants: Rev. Raymond E. Runde, St. Coletta School, Jefferson, Wis.

Arnold Wahlberg, Southern Wisconsin Training School, Union Grove, Wis.

Recorder: Mrs. Nadine Dolan, Caseworker, Associated Catholic Charities, Oklahoma City, Okla.

THIS meeting considered methods for developing the mentally retarded child. Mr. Arnold Wahlberg investigated the community aspect of retarded children through education, vocational training and an all-out effort to correct public opinion regarding "our forgotten generation." The community should be concerned with the "total child." He brought out the fact that we must accept the premise that the retarded child has every right to receive training insofar as he is able, just as the normal child has a right to training.

Of the 4,200,000 children born annually in the United States 3 per cent or 126,000 will never achieve the intellect of a 12-year-old child; 0.3 per cent or 12,600 will remain below the 7-year intellectual level; and 0.1 per cent or 4,200, if they survive, will spend their lives as completely helpless imbeciles, unable even to care for their own needs.

In one area of the State of Wisconsin there are now 410 units or special classes set up for the educable mentally retarded. There are 6,150 children involved in this program. There are 39 units available for trainable children. About 315 children are involved in this project.

Mr. Wahlberg felt that social services can bridge the gap between home, school and institution, to help the family accept the reality of the situation of the retarded child, and cooperate in planning to help overcome the hostility, guilt and anxiety so evident in family circles. It is impossible to prepare and develop a mentally retarded child through special classes, training, music, arts

etc., in other words to the maximum of successful living—without preparing the community and family to accept him in return.

Our second discussant was Father Runde, from St. Coletta School, Jefferson, Wis. Father Runde continued the discussion of understanding the mentally retarded. There must be a proper understanding in the light of individual personalities. The retarded child is different in degree but not in kind. He is a human being with an immortal soul also. He is a unique human being and thus totally distinct from every other person. He should not be thought of as one of a mass. He has a unique body with all its specific powers and limitations, a unique intelligence with its powers and limitations, a unique emotional environment with all its good features and unfortunate aspects.

His needs can best be reached through his own home. It is principally here that he overcomes rejection and feels less apart from normal people. Here he learns to participate, to cooperate and to adjust to circumstances and people. He needs all the freedom and responsibility his talents can handle.

Sister Mary Theodore, O.S.F., teacher and supervisor at St. Coletta School and author of the book, *The Challenge of the Retarded Child,* elaborated on the statement that total custodial care is valuable when home life is not possible or feasible due to the lack of educational facilities in day schools for the particular needs of each particular child.

It was further suggested that there is value in day centers and nurseries to help relieve pressure on the parents from the care of the mentally handicapped. However, these centers or nurseries should have well structured programs geared to the needs of the children.

Foster home care was considered; it is encouraged but at this time is limited.

Sheltered workshops were discussed and it was decided that they have value but in some cases the cost makes them prohibitive. It was pointed out that it is necessary to distinguish the emotionally handicapped, mentally handicapped and the physically handicapped with regard to these sheltered workshops.

In the afternoon session there was clarification as to the value of extensive training and response to therapy in the areas of feeding, dressing, personal hygiene. This can be carried on either in the home setting or institutional setting through patience, under-

standing and perseverance in the repetition and regularity of routine.

The discussion then turned to the religious training of these children. It was stated by Father Runde that experience shows the necessity of knowing the degree of intelligence, the mental age, and the ability of the child to learn, if one is to be successful in teaching religion to a retarded child. One must avoid some of the defects often found in teaching the mentally handicapped, such as using a vocabulary above their comprehension; depending too much on memorization; too much talking by the teacher and not enough participation by the child. In other words it is essential to reach the level of the mentality of a particular child.

Relative to the reception of the sacraments of Holy Communion and Penance, the use of example and symbols, already known to the child, is the best aid to developing the child's knowledge sufficiently for the reception of these sacraments. For children whose I. Q. is between 30 and 50, intensive teaching for as long as three to five years may be necessary. The preparation of children in institutions is admittedly faster due to intensive training which could not be carried on in a parish or a day school where the time with the child is more limited.

The meeting closed with the thought that the services of volunteer workers should be used to supplement religious instructions for the mentally retarded in the community. Greater effort should be made by social agencies to help the family and neighbors accept the retarded child in the community.

SOCIAL ISSUES—THE INDIRECT INFLUENCE OF CATHOLIC CHARITIES

Chairman: Robert McDermott, Executive Assistant, Green Bay Diocese Apostolate, Green Bay, Wis.

Leader: Very Rev. Msgr. Norbert P. Dall, Diocesan Director, Catholic Welfare Bureau, LaCrosse, Wis.

Recorder: Gregory Speltz, District Supervisor, Catholic Welfare Bureau, Eau Claire, Wis.

Summary

SOCIAL action, or arousing a response to meet community needs, demands two types of leadership, direct and indirect. Indirect leadership not only within Catholic circles, but within the broad community, is the prime responsibility of all Catholic social

workers, priests and Religious. While developing and recognizing outstanding direct leaders in the past, Catholic Charities has to some extent overlooked or de-emphasized indirect leadership.

The indirect leader recognizes community needs, inspires others toward the formation of a common-interest group and promotes the emergence of a direct leader from that group. He must bring not only emotional enthusiasm, but primarily sound knowledge, personal security and scientific data by which to direct the enthusiasm aroused. He must be willing to sacrifice himself in follow-up efforts so that the group may reach its goal.

Philosophically, indirect leadership in social action, is the responsibility of every man in view of men's interdependence in their mutual striving for excellence and their reliance on a healthy, wholesome social environment, the common good. All draw from the common good and are obliged in accord with their peculiar circumstances and endowments to contribute to its deposit.

The social worker, by his particular competency in the science of human relationships, has a special obligation to effect social changes at least indirectly. This responsibility, however, is relative, circumscribed by his abilities and other duties, familial, professional and social. It demands, however, a motive of directing men to their final goal, and presupposes the prior ordering of the indirect leader's personality and spirituality.

Indirect leadership in social action is open to all. To help improve one's own agency standards, policies, staff or board; to participate in professional organizations or community activities at the local, state, national or international level; to further one's agency or professional public relations program—these are instances of social action. Only a few will engage in large-scale or social action at a high level. We of Catholic social welfare have not, generally speaking, afforded the leadership of which we are capable and which is our duty.

Group Reaction

The group expressed its interest in encouraging indirect leadership, particularly by the Catholic laity. Following are the specific reactions, which seemed to be group convictions.

1. Lay boards should be utilized to form a link with the community at all levels, including the legislative.
2. Catholic Charities has not been developing its potential

leaders, because we have thought of leadership in terms of popularity.

3. In attempting to encourage indirect leadership we must have a conviction that indirect leadership is dynamic, has basic value and does bring statesman-like results.
4. Catholic groups must submerge their exclusiveness which is defensiveness and join in a common approach with other groups. Members referred to many Catholic endeavors as "aloof," "devisive," "ghettoish."
   One member suggested that Catholic groups are ignored, not so much opposed, because they are always seeing ghosts behind trees.
5. The Catholic approach must be positive. We cannot criticize and attempt to replace; we must recognize the positive contributions developed by others which exist in abundance, and on that foundation build with the materials which we have or with effort we can obtain.
6. In joining broad social groups and movements the Catholic group must bring science, knowledge and principles based on good standards and scientific research, so that we can assume a natural and rightful place among others.
7. In attempting to take our place with other groups, however, we must recognize and appreciate that which is peculiarly ours, particularly our aims and philosophy. To cooperate is not to lose our identity, which is essential to every individual and group.
8. We must make our influence felt not only within the relatively narrow confines of social work and social casework, but in other professions and media which influence and form public opinion and affect our social environment. The media of TV, radio, newspapers and motion pictures are of particular importance.
9. The fact that this session was sponsored here today is evidence of the progress this Conference has already made in developing a more positive and less defensive approach.

There were no direct recommendations for specific areas of action.

PRESERVATION OF THE RELIGIOUS HERITAGE OF CHILDREN UNDER OUR CARE

Chairman: The Honorable John J. Kenney, Judge, Children's Court, Milwaukee, Wis.

Leader: Rev. Anthony F. LoGatto, Associate Director, Catholic Charities, Diocese of Brooklyn.

Recorder: John Coskran, Supervisor, Bureau of Catholic Charities, St. Paul, Minn.

IT is the philosophy of a democratic people that the child inherits from its parents and society certain rights and benefits which enable him to become a productive and constructive member of society.

Part of this heritage is the spiritual aspects of the child's life, since this is the basis of his intrinsic dignity as a person. This heritage is composed of moral principles and moral environment both of which must be preserved by those entrusted with the care of the child and by society at large.

This spiritual heritage is preserved through various religious protection clauses and by other safeguards, protecting the child who is either adopted or no longer under the care of his own parents.

It is the right of parents to raise the child according to their own moral principles.

Legally, the whole problem of the protection of the spiritual heritage of the child is a very thorny one, and difficult because of the pluralistic nature of our society. There is strong agitation on the part of various groups throughout the country to reduce the impact of the religious protection clauses and even to delete them entirely.

The courts generally are veering toward the position that the "best interests of the child" should be the controlling factor and that religion at best is merely one of the factors to be considered.

Recent trends in legislation and court decisions are to broaden the concept of abandonment so as to sever the rights of the natural parents when contact with the child is lost or tenuous, and the element of time is being narrowed to shorter periods, together with loss of contact on the part of the parents. Greater safeguards are of special concern to us in this matter.

While the position of the Church is clear in a pluralistic, democratic society, working relationships must at times be set up in order to preserve the greater good.

TEEN-AGE MARRIAGES, A FACTOR IN THE CREATION OF SOCIAL PROBLEMS

Chairman: Rev. Donald R. Weber, Assistant Director, Family Life Program, Archdiocese of Milwaukee.

Leader: John J. Kane, Ph.D., Department of Sociology, University of Notre Dame, Notre Dame, Ind.

Recorder: Lloyd T. Conklin, Administrative Assistant, Catholic Service Bureau, Grand Rapids, Mich.

Summary

IN the United States today there are three-fourths of a million teen-age wives, and about one-fourth of a million teen-age husbands. In sharp contrast with the past, almost one out of every five undergraduate college students is now married, and the practice of early marriage is reaching down into the high schools. Since 1890, the age at which men marry has dropped about 4 years, and the age at which girls marry has dropped about 3 years. As a matter of fact, the most common age at which girls marry today for the first time is 18. In a country which has the highest divorce rate in the entire world, it may well be that marriage is now being viewed as a not very serious matter, and this may be one of the factors why youth tend to rush into it.

However, perhaps before the matter of teen-age marriage is considered it is necessary to discuss what may be termed the subculture of the teenager in the United States. *Life* magazine carried an article recently in which it spoke of the new 10 billion dollar a year teen-age consumer. In the past a boy had a bike and a girl one party dress—now teenagers have 10 million phonographs, over 1 million TV sets, and 13 million cameras. Partly due to advertising methods, a teen-age world has been created. Emphasis on youth is part and parcel of our culture, and this has resulted in a certain idealization of youth and a corresponding downgrading of middle-aged and older adults.

Another characteristic of American teen-age culture is the custom of going steady. From the teenagers' point of view, going steady at the age of 14, and sometimes even younger, is a system of built-in guarantees against insecurities and the spectre of datelessness. It must also be admitted that going steady is encouraged to some extent by parents. Mothers seem particularly concerned about their daughters having dates, and undoubtedly encourage the custom of going steady at a too early age in life. Behind going

steady there loom some alarming facts. The U. S. Department of Health, Education, and Welfare stated that 87,900 illegitimate births were recorded in this country in 1938, but that by 1957 the number had surged to 201,700, and was expected to reach 205,000 in 1958. There appears to be no doubt that some association does exist between going steady and premarital sex relations.

Perhaps one of the major criticisms of teen-age culture which, regretfully, we adults have helped to establish, is the tremendous permissiveness with which their activities are viewed. One may honestly question whether teenagers, even those who are seniors in high school, should be attending formal dances in downtown hotels 'til midnight or later. It is only too well known that certain teenagers are able to gain admission to bars to purchase alcoholic beverages. Another factor is the rather widespread use of the car by young people.

Major objections to the marriages of teenagers are that generally they are not mature enough emotionally to make an adequate choice of a partner. As a result they make rather unstable husbands, wives and parents. Their insecurities are transferred to their children. The younger they are the less able they are to know each other well, and in many cases neither the boy nor girl has finished school.

What are the reasons for youthful marriages? Teen-age choice of music, literature and drama is apt to be the kind that stimulates romantic and sexual interest. Marriage is made to appear glamorous, and to be the answer to all problems, and the only way to find happiness. Another factor, undoubtedly, is the cold war in which we live. Not only is our society a somewhat insecure one characterized by the fast tempo of living and the confusions associated with a complex and changing culture, but when youngsters have so little to cling to in their society, they cling more to each other.

The incidence of divorce which has increased quite steadily since the time statistics were first collected may be another factor. The home broken by divorce or the home characterized by disorganization is not one in which children can enjoy feelings of love, affection and security. Finally, one of the really important reasons is the tendency in teen-age society to be a radar man or woman. In other words, this is the day of conformity, and there

is no one who conforms more than our reputedly non-conformist teenagers.

In order to lessen the number of teen-age marriages, it seems that first of all youngsters must be made aware of the seriousness and responsibilities of married life. Opportunities must be provided them to learn more about people, and what they have in common with others, etc. One of the best ways of achieving this, is dating rather widely when they are in their teens and not launching upon courtship until they are at least in their twenties, preferably 22 or 23.

The solution of teen-age marriage generally goes well beyond this, but it is time that we took a long, hard look at teen-age culture and viewed it a little more critically than we are apt to do. Perhaps we have leaned over backwards to reassure our young people and have been entirely too permissive with them. We certainly want them to grow up, but we need not hasten the process unduly.

Discussion

The discussion brought out the following points:

If the eventual goal is early marriage there must be definite preparation for this. Shorten the time spent in securing an education.

It is necessary to help young people make satisfactory personal adjustments.

Going steady should be discouraged when there is no chance for marriage.

Dating is necessary and on a controlled basis might begin at age 14 for girls, perhaps older for boys.

Marriages of boys and girls, 18 years of age and younger, were considered too young.

PART III

BUSINESS SESSION

Tuesday, October 20

Chairman: Very Rev. Msgr. William L. Wozniak, *Buffalo, N. Y., President, National Conference of Catholic Charities.*

Chairman: The meeting is hereby called to order. May I ask His Excellency, the Episcopal Adviser of the National Conference of Catholic Charities, Bishop Scully, to say a prayer.

Chairman: I am very, very happy that so many of the delegates were able to find the time to be present at this annual business meeting. We mentioned yesterday and to some of the people today that we are having an exceptionally wonderful treat in having His Excellency, Bishop Scully, with us this afternoon. He has been with us since Saturday morning and that is a long time for a bishop of a busy diocese, such as Albany, to be away from his duties but I know he has found it an extremely great pleasure to be with us, and so I present to you Bishop Scully. He has a very special message for all of us.

Bishop Scully: Monsignor Wozniak, it is our happy privilege today to commemorate the 50th anniversary of the ordination of the esteemed Secretary of our National Conference of Catholic Charities, Msgr. John O'Grady. (Applause)

Twenty-five years ago, on a similar occasion, his confreres at the Conference presented him with a gift, a set of traveling bags. This was a most unfortunate selection since it stimulated the good Monsignor to launch out into wider fields and to extend his influence abroad as well as at home. In spite of his years, we may observe he is still traveling in high gear and still going strong.

During the first 25 years of his priesthood, Monsignor attempted to indoctrinate the faculty as well as the student body of Catholic University with the importance of the development of Catholic principles in the field of social welfare, and while he was doing this he dared to reach out to each of the 48 States in an effort to promote the principles he had developed during his years of research and study. He is responsible in large measure for the establishment of a chain of Catholic Charities organizations throughout the length and breadth of the nation. Possessing a dynamic, driving personality, he has made a lasting impression not

only upon his co-religionists but upon Protestants and Jews engaged in the field of social welfare. He knows every children's court judge from New York to California. He has shaken hands personally with a multitude of the aged from Milwaukee to Buffalo. He has dined with the normal and the abnormal, the rustic as well as the dweller in the slums; and he has studied the sad lot of the suburbanite who weeds his 4 x 4 garden and milks his solitary cow.

Since the acceptance of those traveling bags, the good Monsignor has developed a penchant for overseas activities. He has surveyed and resurveyed conditions in South Italy and more recently has specialized in Africa, visiting Liberia and the Belgian Congo, and a new country unheard of in some parts until Monsignor gave it first-rate publicity. I speak of the newly created country of Ghana.

Moreover, he has contributed much to the solution of welfare problems of South America by his advice and counsel. Throughout his brilliant career he has retained his sense of humor and a cheerfulness of spirit which has endeared him to all with whom he came in contact. More recently we may not have seen much of our Right Reverend Monsignor, but he always manages to get back in time for our annual Conference to inspire us and to goad us on to higher and better things. Nor is our honored guest shy and retiring. His appearance in fiery speeches before Congressional Committees indicates otherwise. He is privileged to address veteran Senators and members of the House by their first names, yet through all of this he is a priestly priest, generous, self-sacrificing, helping his neighbor, reaching into men's souls to inspire them to a nobler and a better life.

To Msgr. O'Grady, a man of God, priest, student, philosopher, social reformer, friend, and adviser, we pay tribute today as he completes 50 years of priestly service. He is indeed a Good Samaritan come to life amongst us. May God, rewarder of all good deeds, bless the remaining years allotted to our beloved friend with an abundance of grace and good works.

In testimony of our affection and high esteem, we present to you, Msgr. O'Grady, this check with only one condition attached to it: that you buy for yourself an air conditioning unit for your room at Holy Cross. (Applause)

Chairman: Thank you very, very much, Your Excellency; and now Mr. George Heneghan, President of the St. Vincent de Paul Society, will extend greetings from the St. Vincent de Paul Society. Then Msgr. O'Grady will have a few words to say—I'm sure at least a few words.

May I present to you Mr. George Heneghan.

Mr. Heneghan: I wouldn't want to lower your morale by making any extended comment after you have listened to the eloquence of His Excellency. All I want to say about Msgr. O'Grady is that in the years I have been associated with him, I have never known him to think about himself. It's always been thoughts about—what can I do for somebody else, never what can I do for myself. I appreciate the great privilege of knowing him and on behalf of the Society of St. Vincent de Paul I am going to present him with a small token of our appreciation for all he has done for our Society. All I can say in conclusion is that he is a priest always, the highest tribute you can pay to any man. (Applause)

Now here is our beloved Right Reverend Msgr. O'Grady.

Msgr. O'Grady: Your Excellency, Very Reverend President, and members of the Conference: This is the most difficult position in which I have been placed in a long time, and it is hard for me to bear up under the emotions that have come over me at this time.

I recall what the Holy Father said to me last February: "One of the things that I admire about you is that you had the courage to be humble all of your life." And I still try to live up to that attitude.

It has been my privilege to serve the Conference for many years. I had, of course, planned different things for my life. I set out to be a social researcher. I tried to live up to that standard, because I wanted to be a scholar and then I was catapulted into this movement and at times I have wondered whether or not I was fitted for this movement. Some people raised the question as to whether or not I was fitted. Some of my friends used to say to me, "Now, you're a sociologist and economist." I have done some technical work in which I have taken pride. In fact, I did some of the pioneer work in research on the aging. People said, "That's fine. But are you qualified to succeed Msgr. Kerby? We have grave doubts." They kept saying that for a period of

years. But I didn't take it too seriously. I have worked as best I could among you all these years and have tried to dedicate myself to the movement. I always wanted to move ahead. I never wanted to remain static, and I don't want to remain static even at this time. I want to keep moving ahead with new ideas. The chance of participating in the development of new movements is one of the joys of my life. For instance, when I was in Italy at Christmas time in 1952, one of my Jesuit friends—and I think this is a historical event in my life—said to me: "You know there's going to be a Christmas message from the Holy Father, and you might be able to get in some of your ideas about the community." When I got off the plane at Rome, Msgr. Bayer met me and I said, "Now Monsignor, do you think we can see Father Leibel immediately?" He said, "Yes, we'll go to the Gregorian, I think he's there today," so we went to the Gregorian, to the entrance to Father Leibel's room. I could see that he had a lot of papers on his desk and he was working busily, and I said, "I wonder, Father Leibel, if I could add one or two ideas to those papers of yours." I handed him three or four pages that I had written. He said to me, "You've got ideas—no question about that; but you have come rather late." Then he continued, "I'm going to see the Holy Father in the morning and I could work up this new material with what I have already written."

From Rome I went to India, to a meeting at Madras. I was in New Delhi on Christmas Eve and went to the Nunciature, where I had a very interesting evening with Msgr. Raimondi, who is now Apostolic Delegate to Mexico, and Sir Robert Jackson and Barbara Ward, his wife. I said, "I'd like to see if we could get the Vatican radio." They tried but failed. I wanted to hear the Christmas Eve message of the Holy Father. Finally we got the text and sure enough, some of the ideas that I had given Father Leibel were incorporated into it and became a part of history because that message after all, was the beginning, I think, of a new day.

In statements we have made to the Social Commission and the Economic and Social Council of the United Nations, we have always referred to the words of Pius XII. There the attitude expressed was: "Well, your Church has very fine ideas and Pius XII has been out in front with his gospel of universal Christian brotherhood, bringing all church leaders together on the basis of their

common principles. Now you ought to make some practical demonstration of this, you ought to put it into effect. It is not much use to go around preaching fine doctrines in this turbulent age if you don't put them into effect."

This, then, became a consuming thing in my life. I was really following in a measure what I had learned from the Industrial Areas Foundation in Chicago. The late Cardinal Stritch carried on this same kind of thinking throughout his lifetime and I was glad to have a share with him in the development of his program in the Chicago Archdiocese. When the new Archbishop came, I pointed out to him what we had been through in the previous 10 years, how we thought we had a truly dynamic program in urban renewal and in the development of a new doctrine which might be called "a new internationalism." It is really a new apostolate, a new demonstration, a new application of the doctrine of the Mystical Body. We are all active members—not just the specialists—but everybody is an active member of Christ's Mystical Body.

This is not far from the doctrine that Ozanam expressed in his life. For many years I've been trying to get the French to write a good biography of Ozanam because in spite of what people say, I don't think we have such today. Last year they finally accepted the challenge and they promise they are going to have a new life of Ozanam which will be brought out in an English translation. The French are talented and when they decide upon a thing like this, they can do it. We finally got a life of St. Vincent de Paul after 300 years.

When we began to wonder how we would apply this idea of brotherhood, we tried a few communities in the United States and finally wound up in Lackawanna, N. Y., where we did have, I think, a fairly good demonstration. Recently we have shared in the program of the Community Service Organization of California which I think is a real application to life of the doctrine of universal brotherhood that Pius XII developed so diligently.

For some time I have been very much interested in what was happening in the African countries. I didn't know much about them at first. One day when in Rome I remembered my old friend, Msgr. Bernardini. He encouraged me to visit Africa because he wanted to get some new ideas in the missions, and

he was willing to speak out about the new things that needed to be done in the missions.

After I had visited several African countries Msgr. Bernardini said to me. "You ought to concentrate on one place or you're never going to get anywhere." So finally I decided to participate in the new program of Ghana and I think we have made some progress. We have some lively projects under way there; we have even brought together missionaries of different denominations. We are going to have a manual on the reports, observations, and experiences of the new missionaries who participated in the program we have tried to develop in Ghana. Some of them are starting their own projects now in Nigeria, and in Tanganyika. One is an amazing project of the White Fathers in North Tanganyika. I think we are going to see new developments, a new day in Africa which is entirely in accordance with the ideas and thinking of His Eminence, Cardinal Fumasoni-Biondi, Prefect, and Archbishop Sigismondi, Secretary of the Sacred Congregation for the Propagation of the Faith. For a while I think the latter was a bit timid about spreading his ideas because there are elements, you know, of conservatism in our Church. It's the kind of thing that will impede you, and you've got to be patient.

We have to be patient because we have to take all the ups and downs in any dynamic social movement. We also have to forge ahead with new ideas. I hope that the Catholic Charities movement will not become a static movement. I have never wanted to see it a static movement—everybody in a rut—everybody a specialist off by himself, no great common philosophy the application of which determines the status of the Church in our life.

I want to express my appreciation to His Excellency, Bishop Scully, for the inspiration he has been to me. I appreciate all the things that he has done for me. The interesting picture of my life he has drawn this afternoon has given me inspiration to continue. I am not going to live, glorifying the past and what I have tried to do, but I want to live still even in my 74th year, in hope of being able to take other steps ahead. I want to thank, also Msgr. Swanstrom for whom I have had so much admiration through the years. We really shared the beginnings of the Catholic

Relief Services of which he is the head. Every now and then they put me back in the field, as they did in the settling of the first refugees in Latin America. They sent me there and I had to sink or swim. I shall always remember seeing the first refugees coming into the harbor of Rio de Janeiro. It was one of the toughest jobs of my life but I think it helped me to develop, and I am grateful to Msgr. Swanstrom and Archbishop O'Boyle for having drawn me into this picture. I appreciate the opportunity they have given me and I appreciate all the encouragement Catholic Relief Services has given me. I hope that the things for which they have stood will make a deeper and deeper impression upon our Church in the United States and will help to develop a more dynamic leadership in our Church. I owe a great deal to Msgr. Swanstrom, and of course to Jim Norris, too. I knew Jim Norris as a student. It was a good while before I got a real understanding of his true leadership and I want to pay tribute to him at this time. Also, I must remember Msgr. Wycislo. When we first set out on this program, and there was the question of getting into Africa, where there was a natural outlet for a new Catholic international organization, I suggested Msgr. Wycislo to handle the African situation. I shall always cherish the memory of his work as long as I live.

I want to thank you all. I was wondering when I got up if I had sufficiently clear thinking to make any proper response. Now I want to speak of the St. Vincent de Paul men. They have been a real inspiration to me. B. A. Seymour has been one of the truly fine links of my long life. I have deep appreciation of the fine leadership of George Heneghan. I think the Vincentians are especially blessed with his leadership. Of course I have known all the pioneers of the Society and I think I will have to start a movement some day among my friends in the Vatican—we don't really have any American saints—to canonize one of these American Vincentian leaders. Once I did suggest that we promote the canonization of one of the St. Vincent de Paul leaders in the United States, and when I didn't receive any encouragement from the Vincentians with whom I talked over this matter, I gave it up prematurely. Maybe I'll start it again before I die.

I hadn't intended to make a lengthy speech but as I recovered my proper balance, I felt inspired to say something like this on

this historic occasion—it is a historic occasion for me and I hope it means something to the Conference.

I cannot forget to mention here what I owe to the religious communities. Recently in my conferences with Msgr. Larraona, Secretary of the Congregation of Religious, who has been anxious to know the kind of things the Sisters have been doing, I promised I would try to have some of the significant contributions that the religious communities have made in the way of a new literature of Catholic Charities in the United States translated into Italian in the near future. I think this would be very important. Later we might be able to have some of these documents translated into French. I find more and more as I move around internationally that when you confine your publications to English, your influence is quite limited in the world today. This is one world, you see. We do not live in isolation. We have to have a circulation of ideas internationally because we've got to think in terms of a new universality, as Pius XII, and as the present Holy Father have expressed it so many times.

I hope I have not forgotten anybody. I have tried to be all-inclusive. Of course I want to express my appreciation for the contributions that our lay people in social work have made. I have done this time and again in the past. When we first started this movement, we tried to develop a broad vision of the leadership that Catholic Charities should have in the community. We did not want it to be just a few little isolated islands which it represented, I'm afraid, for many, many years. Now we need a truly international approach. We must spread out internationally and be increasingly in communication with other countries, even with the so-called less developed countries. When we got word that it had been decided to set up an International Catholic Charities organization at the end of the Holy Year, I said that I thought the whole future of this new organization would depend on the least developed countries, on the new ideas that would come to us from these sources. From them would come the new life of our Church. Cardinal Tisserant commented no less than a year ago when I told him some of my ideas about the future of the new Africa: "You know," he said, "it's not at all impossible in the not distant future that some black missionaries from Africa will come into my native land (France) to reconvert it to Christianity." Thank you very much, Your Excellency.

Chairman: I think it's very fortunate that Msgr. O'Grady said just a few words. But Monsignor, you forgot to mention the Directors of Catholic Charities. In your name I will express a sincere "thank you" to the Directors of Catholic Charities. And now you can take this for granted because it is very sincere, it comes from the depths of our hearts—we wish you all of God's blessings on the occasion of your Golden Jubilee. We love you. We may have a few squabbles with you once in a while. But we love you, respect you, admire you for all the inspiration and all the encouragement you've always given to us. God bless you.

REPORT OF THE CONFERENCE OF RELIGIOUS

Sister Marian Cecilia, *Chairman*

IN giving a report of the Conference of Religious to the National Conference of Catholic Charities, I think in this year of 1959, 40 years after the inception of the Conference of Religious, it may be well to include the reasons for our Conference because in speaking to many persons, even some Religious, I find they do not completely understand why the Religious should have a separate organization. In 1919, Msgr. O'Grady became convinced a need existed for a communication media for the more than 2,000 Religious working in the various branches of the field of charity. He recommended to a number of the bishops, the establishment of a Conference of Religious in connection with the National Conference of Catholic Charities, and his idea was unanimously approved by them. So in the year 1920, this Conference was formed. In that same year, again at the suggestion of Msgr. O'Grady, a Standing Committee was chosen for the Conference of Religious to meet and plan the participation of the Religious in the National Conference of Catholic Charities meeting. The plan of the Standing Committee has come down to this very day. The committee was re-organized in 1947 and has since then been very active, meeting quarterly to discuss the various projects and problems of all members of the Conference of Religious.

During the past year quarterly meetings have been held in Williamsville, N. Y.; in Wilmington, Del.; and in St. Cloud, Minn. The reports of these meetings were published in the quarterly *Information Bulletin* of the Conference of Religious.

The projects completed by the Conference of Religious during the past year include: A statue of Our Lady of Charity which was

a project for the Marian Year, was taken by the Standing Committee to the cities where they held their quarterly meetings. It was circulated among schools in the area as a means of encouraging personal service among youth. We have received many requests for some kind of a small replica of the statue and through the efforts of some of the members of the Standing Committee, a miniature of the statue has been developed and is now available.

The second project completed is entitled *Gannondale—A Self-Study of an Institution.* This book is for sale for the first time at this Conference. It is the first time that a Catholic institution has published such a report on a self-study.

The third project completed is *Youth Reaches Youth. A Study of College Volunteers Working with Antisocial Adolescents,* a study conducted with volunteers from Notre Dame College, Baltimore, Md. Girls volunteered their services to a local institution for problem girls. The report was written by Sister Maria Mercedes, S.S.N.D., former chairman of the Conference of Religious. I think that this study is one answer to questions that were asked by the young people at our meetings the other day: "What can we do to help?" Some answers are in this report.

A fourth project which is nearing completion is a study on the apostolate approach in discipline—an exhaustive study giving the thinking of mothers, teachers, counselors, psychiatrists, and others who deal with children on the subject of discipline, not as punishment but as a means of helping youngsters to self-control. We hope that the report on this study will be available by the next annual meeting.

Our final report is concerned with the most complete study ever done by the Conference of Religious. It is the consensus of opinion of all members of the Conference of Religious, living and dead for the past 40 years. The report of this study reaches a unanimous conclusion and this conclusion is contained in a plaque which the Conference of Religious would like to present to Msgr. John O'Grady in this, the 50th anniversary year of his ordination to the priesthood. The plaque is here on the table. I will not ask Monsignor to step forward to receive it, but I will take it myself to the National Headquarters office where it may be seen by anyone who would like to look at it. However, I would like

to make public the report on this study. It is contained on the plaque and reads:

> On the occasion of his Golden Jubilee, members of the Conference of Religious wish the above to express their gratitude and appreciation to the Right Reverend Monsignor John O'Grady for his devotedness to the cause of Catholic Charities: for organizing the Standing Committee of the Conference of Religious to whom he has been a constant source of inspiration by his life of dedicated service in promoting the welfare of others. Given by the Conference of Religious, October 1959.

Chairman: Thank you most sincerely, Sister Marian Cecilia, and now, may I entertain a motion to accept this report?

(Moved and seconded and approved by a voice vote.)

REPORT OF COMMITTEE ON RESOLUTIONS

Father Scheller, Chairman of the Committee on Resolutions, read the following report:

THE delegates to the forty-fifth National Conference of Catholic Charities, meeting in Milwaukee, Wisconsin, under the sponsorship and patronage of His Excellency, The Most Reverend William E. Cousins, D.D., Archbishop of Milwaukee, express gratitude and appreciation through the following resolutions:

To His Holiness Pope John XXIII for His paternal interest and constant example of Christian love as expressed in His Apostolic Blessing sent to the Conference and its members.

To His Excellency, The Most Reverend William E. Cousins, D.D., Archbishop of Milwaukee, host to the Conference, for his generous hospitality and for his gracious participation in our assemblies.

To His Excellency, The Most Reverend William A. Scully, D.D., Bishop of Albany and Episcopal Adviser to the National Conference of Catholic Charities, for the wise counsel he has made available to our Conference leaders.

To His Excellency, The Most Reverend Leo C. Byrne, D.D., Auxiliary Bishop of St. Louis, for the eloquent sermon at the Solemn Pontifical Mass.

To His Excellency, The Most Reverend Patrick A. O'Boyle, D.D., Archbishop of Washington, for the interest shown and the inspiration provided by his presence at this Conference.

To Very Reverend Monsignor William L. Wozniak, President of the National Conference of Catholic Charities, for his forward-looking and vigorous leadership in the affairs of the Conference.

To Right Reverend Monsignor Joseph P. Springob, Chairman of the Milwaukee Executive Committee, and Reverend Edward E. Carroll, Vice Chairman, and to members of the Milwaukee Convention Committee for their gracious hospitality and solicitous anticipation of the needs of the delegates.

To Very Reverend Monsignor Raymond J. Gallagher, Chairman of the Program Committee, to Very Reverend Monsignor Lawrence J. Corcoran, Co-Chairman, and their associates on the Committee, for a well-conceived program adapted to promote Christian personal service through new ideas and professional techniques blended with the traditional spirit of Christian charity.

To all those who have participated in the program, sharing with us their competence and charity.

To George E. Heneghan, K.S.G., President of the Superior Council, Society of St. Vincent de Paul, for his stirring message to the total Conference membership.

To the officers and members of the Conference of Religious, who through the years have devoted their efforts to the attainment of skills and techniques to improve and develop the works of charity sponsored by the Sisters.

To officials of the City of Milwaukee and the State of Wisconsin, the Convention Bureau, the Schroeder Hotel, the members of the press, television and radio, who have helped to make our visit to Milwaukee both fruitful and enjoyable.

To our loyal and faithful staff of the National Conference of Catholic Charities whose devotion and skill make possible the success enjoyed by our group. To Monsignor John O'Grady, Jane Gallagher, Beatrice Faivre and Margaret Coffman, we acknowledge our special indebtedness.

Delegates to the forty-fifth National Conference of Catholic Charities extend their heartiest congratulations to the Secretary, Monsignor John O'Grady, on the occasion of his Golden Sacerdotal Jubilee.

In conclusion we record our grief at the loss during the past year of His Excellency, The Most Reverend C. Hubert Le Blond,

former Honorary President and Episcopal Adviser of the Conference; Right Reverend Monsignor R. Marcellus Wagner and Right Reverend Monsignor Joseph P. Toomey, past presidents of the National Conference, and Miss Frances Maher, Vice President of the National Conference of Catholic Charities.

Respectfully submitted,

Sister M. Ligouri, B.V.M.,
Chicago, Ill.
Rev. Charles T. Schoettelkotte,
Evansville, Ind.
Mr. Al Herr,
Milwaukee, Wis.
James J. Impastato, K.S.G.,
New Orleans, La.
Rev. A. H. Scheller, S.J., *Chairman,*
St. Louis, Mo.

The Report of the Committee on Resolutions was unanimously adopted as read.

REPORT OF THE COMMITTEE ON TIME AND PLACE

FATHER MONAHAN, Chairman of the Committee on Time and Place, read the following report:

The Committee on Time and Place is pleased to recommend the acceptance of the invitation of His Eminence Francis Cardinal Spellman to hold the Golden Jubilee Meeting of the National Conference of Catholic Charities in New York City in 1960. The dates September 23 to September 27 are recommended, with the Hotel Statler Hilton as Conference headquarters.

Respectfully submitted,

Sister M. Anselm, C.S.M.,
Boston, Mass.
Rev. Edward D. Head,
New York, N. Y.
Mrs. Jane DeVoy Gilday,
Milwaukee, Wis.
George E. Heneghan, K.S.G.,
St. Louis, Mo.
Rev. William J. Monahan, *Chairman,*
Denver, Colo.

The report of the Committee on Time and Place was unanimously approved as read.

Monsignor Wozniak said that because of the hotel situation it has become desirable and indeed necessary to select cities for Annual Meetings of the Conference two or three years in advance. He recommended that this year's Committee on Time and Place be continued and authorized to do some long-range planning regarding dates and places for Annual Meetings of the Conference. This recommendation was unanimously approved on motion made by Monsignor Wozniak and duly seconded.

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

For the period January 1, 1959 to September 30, 1959, inclusive

Receipts		
Memberships	$29,644.15	
Agency Contributions	34,615.38	
Conference Registration Fees	1,322.00	
Workshop Fees	2,160.00	
Sale of Publications	403.94	
Miscellaneous Receipts and Contributions	2,972.95	
Total Receipts		$71,118.42
Disbursements		
Salaries and Fees	$24,198.62	
Retirement Expense and Benefits	1,595.06	
Books and Subscriptions	372.32	
Conference Expense	2,181.00	
Contributions and Memberships	6,562.00	
Mimeographing	3,268.00	
Office Equipment and Supplies	839.52	
Printing	5,745.00	
Rebate	2,101.00	
Postage	1,662.56	
Rent	3,750.00	
Telephone and Telegraph	1,338.00	
Travel	7,242.65	
Insurance	140.30	
Total Disbursements		$60,996.03
Excess of Receipts over Disbursements		$10,122.39
Add: Balance Capital Account January 1, 1959		33,608.80
BALANCE—Capital Account, September 30, 1959		$43,731.19

REPORT OF COMMITTEE ON NOMINATIONS

MONSIGNOR WALEN, Chairman of the Committee on Nominations, placed in nomination the following names for new officers for 1960:

President

Rt. Rev. Msgr. George H. Guilfoyle, New York, N. Y.

First Vice President

Very Rev. Msgr. Elmer J. Kolka, Denver, Colo.

Vice Presidents

Miss Margaret Buckley, Chevy Chase, Md.

George E. Heneghan, K.S.G., St. Louis, Mo.

John E. Morris, K.M., Oakland, Calif.

Sister Jean André, Cleveland, Ohio

Secretary

Rt. Rev. Msgr. John O'Grady, Washington, D. C.

Treasurer

Harry J. Kirk, K.S.G., Washington, D. C.

Board of Directors

New Members of the Board of Directors
(Each to serve for three years)

Very Rev. Msgr. Leo J. Coady, Washington, D. C.

Miss Margaret Driscoll, Winona, Minn.

Richard M. Kelley, Cleveland, Ohio

Sister Catherine, D.C., Normandy, Mo.

Very Rev. Msgr. William L. Wozniak, Buffalo, N. Y.

Respectfully submitted,

Francis B. Delehanty, New York, N. Y.

Very Rev. Msgr. J. Richard Feiten, Winona, Minn.

Mrs. Helen F. Lauer, Fort Wayne, Ind.

Thomas J. O'Donnell, St. Louis, Mo.

Miss Rosemary A. Sheridan, New York, N. Y.

Sister Marian Cecilia, Nanuet, N. Y.

Rt. Rev. Msgr. Joseph C. Walen, Grand Rapids, Mich., *Chairman*

The Report of the Committee on Nominations was unanimously adopted as read.

OFFICERS—1959

Honorary President

Most Rev. William A. Scully, D.D., Albany, N. Y.

President

Very Rev. Msgr. William L. Wozniak, Buffalo, N. Y.

First Vice President

Very Rev. Msgr. William E. Kappes, Columbus, Ohio

Vice Presidents

Alfred W. Ecks, Milwaukee, Wis.
Miss Frances M. Maher, Kane, Pa.
John E. Morris, K.M., Oakland, Calif.
Sister Victoria Francis, O.P., Maryknoll, N. Y.

Secretary

Rt. Rev. Msgr. John O'Grady, Washington, D. C.

Treasurer

Harry J. Kirk, K.S.G., Washington, D. C.

*Board of Directors**

Terms Expiring 1959

Rt. Rev. Msgr. A. J. Kramer, Cincinnati, Ohio
Miss Nancy Tarantino, Muskegon, Mich.
Sister M. Immaculate, S.D.P., San Antonio, Texas
Ralph W. Whelan, New York, N. Y.

Terms Expiring 1960

Rt. Rev. Msgr. Vincent W. Cooke, Chicago, Ill.
Rt. Rev. Msgr. Floyd F. Fischer, Omaha, Nebr.
Rt. Rev. Msgr. D. B. Harrington, Helena, Mont.
Rev. James M. Murray, San Francisco, Calif.
Charles J. Tobin, Jr., Albany, N. Y.

Terms Expiring 1961

Rt. Rev. Msgr. George H. Guilfoyle, New York, N. Y.
George E. Heneghan, K.S.G., St. Louis, Mo.
Rev. J. Emmett McDonald, Brooklyn, N. Y.
Rt. Rev. Msgr. James M. Powers, Erie, Pa.
Rt. Rev. Msgr. Joseph P. Springob, Milwaukee, Wis.

* The Secretary, the Treasurer, and all Vice Presidents are members of the Board of Directors.

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Very Rev. Msgr. Lawrence J. Corcoran, Columbus, Ohio, *Co-Chairman*
Sister Jean André, C.S.A., Cleveland, Ohio
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Rev. Joseph L. Winger, Richmond, Va.

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Terms Expiring 1959

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Terms Expiring 1960

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Rt. Rev. Msgr. Joseph C. Walen, Grand Rapids, Mich.
Very Rev. Msgr. William L. Wozniak, Buffalo, N. Y.

OFFICERS OF THE CONFERENCE OF RELIGIOUS—1959

STANDING COMMITTEE

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Sister Mercedes of the Holy Trinity, Missionary Servants of the Most Blessed Trinity, Philadelphia, Pa., *Vice Chairman*
Rt. Rev. Msgr. John O'Grady, Washington, D. C., *Secretary*

Terms Expiring 1959

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Sister M. Francois, Sisters of Notre Dame de Namur, Columbus, Ohio
Sister Marianne, Benedictine Sisters of Diocesan Jurisdiction, Duluth, Minn.
Sister Mary Elizabeth, Sisters Adorers of the Most Precious Blood, Waterloo, Ill.
Sister M. Melathon, Sisters of the Holy Cross, Washington, D. C.
Sister M. Naomi, Sisters Servants of the Immaculate Heart of Mary, Scranton, Pa.
Sister M. Victoria, Sisters of the Sorrowful Mother, Winona, Minn.

Terms Expiring 1960

Sister M. Agnes, Franciscan Sisters of Blessed Kunegunda, Cleveland, Ohio
Sister DeMontford, Sisters of Charity of St. Augustine, Cleveland, Ohio
Sister Elizabeth Marie, Sisters of the Most Precious Blood, University City, Mo.

Sister Mary Ellen, Daughters of Charity of St. Vincent de Paul, Washington, D. C.
Sister M. Fidelis, Sisters of Mercy of the Union, Green Ridge, Staten Island, N. Y.
Sister Mary Louise, Sisters of Our Lady of Charity of the Good Shepherd, Cincinnati, Ohio.
Sister Mary Lucille, Dominican Sisters of the Third Order of St. Dominic, Grand Rapids, Mich.
Sister M. Noreen, School Sisters of Notre Dame, St. Louis, Mo.
Sister M. Rosibia, Sisters of the Third Order of St. Francis of the Perpetual Adoration, La Crosse, Wis.

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Executive Committee Chairman

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General Chairman

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Mr. John H. Kopmeier
Mr. Joseph C. Moser
Mrs. Norman Mueller
Mrs. Edward M. Rice
Rt. Rev. Msgr. Philip A. Schwab

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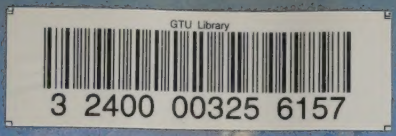

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